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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MAY 20, 1848. N. S. FOLSOM, EDITOR.

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LETTERS FROM HON. JOHN Q. ADAMS TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER VIII.

The whole system of Christianity appears to have been set forth by its Divine Author in his sermon on the Mount, recorded in the 5th, 6th, and 7th chapters of Matthew. I intend hereafter to make them the subject of remarks much more at large; for the present I confine myself merely to general views. What I would impress upon your mind as infinitely important to the happiness and virtue of your life, is, the general spirit of Christianity and the duties which result from it. In my last letter, I showed you, from the very words of our Savior, that He commanded His disciples to aim at absolute perfection, and that this perfection consisted in self-subjugation and brotherly love, in the complete conquest of our own passions, and in the practice of benevolence to our fellow-creatures. Among the Grecian systems of moral philosophy, that of the Stoics resembles the Christian doctrine in the particular of requiring the total subjugation of the passions; and this part of the Stoic principle was adopted by the academies. You will find the question discussed with all the eloquence and ingenuity of Cicero, in the fourth of his Tusculan disputations, which I advised you to read and meditate upon. You will there find proved, the duty of subduing the passions.

It is sometimes objected that this theory is not adapted to the infirmities of human nature; that it is not made for a being so constituted as man; that an earthen vessel is not formed to dash itself against a rock; that in yielding to the impulses of the passions, man only follows the dictates of his nature; that to subdue them entirely is an effort beyond his powers. The weakness and frailty of our nature, it is not possible to deny—it is too strongly tested by all human experience, as well as by the whole tenor of the Scriptures; but the degree of weakness must be measured by the efforts to overcome it, and not by indulgence to it. Once admit weakness as an argument to forbear exertion, and it it results in absolute impotence. It is also very inconclusive reasoning to infer that because perfection is not absolutely to be obtained, it is therefore not to be sought. Human excellence consists in approximation to perfection; and the only means of approaching to any term, is by endeavoring to obtain the term itself. With these convictions upon the mind—with a sincere and honest effort to practice upon them, and with the aid of the divine blessing which is promised to it, approaches to perfection may at least be so great as nearly to answer all the ends which absolute perfection itself could attain. All exertion, therefore, is virtue; and if the tree be judged by its fruit, it is certain that all the most virtuous characters of heathen antiquity were the disciples of the Stoic doctrine. But let it even be admitted that a perfect command of the passions is unattainable to human infirmity, it will still be true that the degree of moral excellence possessed by any individual is in exact proportion to the degree of control he exercises over himself. According to the Stoics, all vice was resolvable into folly; according to the Christian principle, it is all the effect of weakness. In order to preserve the dominion of our own passions, it behooves us to be constantly and strictly on our guard against the influence and infection of the passions of others. This caution above all is necessary to youth; and I deem it indispensable to enjoin it upon you,—because, as kindness and benevolence comprise the whole system of Christian duties, there may be, and often is, great danger of falling into errors and vice merely for the want of energy to resist the example or enticement of others.

On this point the true character of Christian morality appears to me to have been misunderstood by some of its ablest and warmest defenders. In Paley's "View of the Evidences of Christianity," there is a chapter on the Morality of the gospel, the general tenor of which (as of the whole work) is excellent, but in which there is the following passage: "there are two opposite descriptions of character, under which mankind may generally be classed: the one possesses vigor, firmness, resolution, is active and daring, quick in its sensibilities jealous of its fame, eager in its attachments, inflexible of its purposes, violent in its resentment: the other meek, yielding, complying, forgiving, not prompt to act, but willing to suffer, silent and gentle under rudeness and insults, suing for reconciliation where others would demand satisfaction; giving away to the pushes of impudence, conceding and indulgent to the prejudices, the wrong headedness, the intractability of others with whom it has to deal. The former of these characters is, and ever has been, the favorite of the world; it is the character of great men,—there is a dignity in it which commands respect. The latter is poor, spirited, tame and abject. Yet, so it happened, that with the founder of Christianity, the latter is the subject of his commendation, His precepts, His example, and that the former is so in no part of its composition. Dr. Paley in this place adopts the opinion of Soame Jennings, whose essay on the "Internal Evidences of Christianity," he strongly recommends; but I cannot consider it either as an accurate and discerning delineation of character, or as exhibiting a correct representation of christian principles. The founder of christianity did indeed pronounce distinct and positive blessings upon the "poor in spirit," which is by no means synonymous with the "poor spirited;" and upon the meek. But in what part of the gospel did Dr. Paley find Him countenancing by "commendation, by precept or example the tame and abject!" The character which Christ assumed upon earth, was that of a Lord and Master; it was in that character His disciples received and acknowledged Him. The obedience He required was unbounded, infinitely beyond that which was ever claimed by the most absolute earthly sovereign of his subjects; never for one motion did He recede from this authoritative station; He preserved it in washing the feet of His disciples; He preserved it in answer to the officers who struck Him for this very deportment, and to the High Priest; He preserved it in the agony of His ejaculation on the Cross, "Father forgive them, for they know not what they do." He expressly declared Himself "the Prince of this world, and the Son of God." He spoke as one having authority, not only to His disciples, but to His mother, to His judges, to Pilate the Roman Governor, to John the Baptist, His precursor; and there is not in the four gospels, one act, not one word recorded of Him, (excepting His communion with God) that was not a direct, or implied assertion of authority. He said to His disciples, "Learn of me, for I am meek and lowly of heart;" &c., but where did He ever say to them, learn of me for I am tame and abject! There is certainly nothing more strongly marked in the precepts and example of Christ, than the principle of stubborn and inflexible resistance against the impulses of others to evil. He taught His disciples to renounce everything that is counted enjoyment upon earth; "to take up their cross;" and to suffer ill treatment, and persecution and death for His sake. What else is the book of the "Acts of the Apostles" than a record of the faithfulness with which these chosen ministers of the gospel carried these injunctions into execution! In the conduct and speeches of Peter, John, and Paul, is there anything that could justly be called "tame or abject!" Is there anything indicating a resemblance to the second class of character into which Dr. Paley divides all mankind? If there is a character upon historical record distinguished by a bold, inflexible, tenacious and intrepid spirit, it is that of Paul. It was to such characters only, that the commission to "teach all nations," could be committed with certainty of success. Observe the impression of Christ, in His charge to Peter; (a rock) And upon this rock will I build my Church and the gates of hell shall not prevail against it. Dr. Paley's Christian is one of those drivelers who, to use a vulgar phrase, can never say "No," to anybody.

The true Christian is the "Justum et tenacem propositi virum" of Horace, (the man who is just and steady to his purpose.) The combination of these qualities, so essential to heroic character, with those of meekness, lowliness of heart, and brotherly love, is what constitutes that moral perfection of which Christ gave an example in His own life, and to which He commands His disciples to aspire. Endeavor, my dear son, to discipline your heart, and to govern your conduct by these principles thus combined; be meek, be gentle, be kindly affectionate to all mankind, not excepting your enemies, but never be "tame or abject;" never give way to the pushes of impudence, or show yourself yielding or complying to prejudice, wrong-headedness, or intractability, which would lead or draw you astray from the dictates of your own sense of right: "till you die, let not your integrity depart from you;" build your house upon the rock, and then let the rains descend, and the floods come, and the winds blow and beat upon that house—"it shall not fall, it will be founded upon a rock." So promises your blessed Lord and Master, and so prays your affectionate Father,

JOHN QUINCY ADAMS.

CREEDS AND FORMULAS OF FAITH.

[From M. Coquerel, as translated in the Irish Unitarian Magazine.]

The last point in our Confession of Faith which remains to be explained and defended, concerns our views respecting compulsory Creeds and articles of belief, those sandy foundations upon which the Protestant church has attempted to rest the fabric of her faith, and which have ever sunk beneath the weight of the edifice erected upon them. We shall merely direct attention to a few considerations which are connected with the religious view of the subject, and which go to show the futility of the charge, "that the interests of peace and truth will be compromised, unless a prescribed list of dogmas forms a sanitory cordon around the church."—In fact, the interests of truth and peace are always put forward as the two leading arguments in favor of such Confessions. "Without such formulas without a pledge on the part of her members to adhere to such, the church," say such logicians, "would be at the mercy of every wind of doctrine, and the faith of her adherents, as well as the teachings of her pastors, would be ever in a state of anarchy. There would be every where alarm, every where confusion, and the sounds of division and dispute be heard on every hand. Faith would be uncertain, peace still more precarious, there would be no rallying point for believers, and the people would be scattered abroad like sheep not having a shepherd." Now this seems to us to amount to saying that the great shepherd of souls has prepared an ill-fenced fold for his flock, and, notwithstanding his promises, has left them wandering and dispersed: because it is certain that in the gospel of our Lord Jesus Christ, which we receive as complete and sufficient, there is no Confession of faith prescribed, nor anything resembling one. If a Confession of Faith be indispensable to secure agreement of heart and mind, if the "unity of the Spirit," cannot be preserved "in the bond of peace" unless this "bond" be a compulsory creed, it remains to be explained how it happens, that the gospel contains no such creed. Those who advocate an authoritative control over the consciences of believers can never meet this difficulty. What! are we to believe that Jesus came to bring peace upon the earth and that he neglected the only means of securing it in his church! Are we to believe that the Prince of Peace has reascended to Heaven and neglected to establish peace in the religious world upon safe and solid foundations! Are we to believe that the Savior left his work to be completed by the theologians of Augsburgh or Rochelle, of Westminter or Dort! No! we have more respect for the Word of God than to believe these things. We have more humble trust in the gospel of Christ. We receive and cherish it as he gave it to the world, and we will not consent to substitute another gospel for the gift of our Lord. Our Master has said, "By this sign shall all men know that ye are my disciples, if ye have love one to another." And if love is the badge of the Christian, and no means exist of recognizing this badge but by referring to the note book of some creed, would not the Master himself have supplied the reference! A Confession of Faith is a supplement added to the gospel. We do not believe that the peace of the Christian world requires human genius to add an appendix to the work of the Holy Spirit!

The entire history of the church from the Council of Nice to the Synod of Dort, pleads in favor of our views of religious liberty. When the editors of the Montpellier "Recueil" affirm in their preface, that Confessions of Farth are "bonds of peace," they forget that the most violent and savage controversies which have distracted the Christian world both before and since the Reformation, have owed their origin to these very "bonds of peace," which have been really declarations of war, edicts of proscription, and charters of sectarianism. They forget too, that in every case the immediate result of an exercise of arbitrary power, in decreeing a particular faith, is to create a Remonstrant church side by side with the established one.—

The Reformation was but a remonstrance against the faith decreed by Rome, and the flourishing, enlightened and pious Congregations of Remonstrants in Holland, are protests against the decrees of Dort. Whether the theatre of action be large or small, erected on the banks of the Tiber or the borders of the Meuse, whether the performers be clothed in the scarlet robes of the sacred college or the black gown of the Protestant synod, the catastrophe is the same. There is the same assumption of ecclesiastical authority on one side, and the same resistance in defence of Christian liberty on the other; the same questions have again and again to be resolved, "Shall another believe for me, or shall I believe for myself! Is the Bible to be freely interpreted, or its meaning determined by a synodical decree!"

The interests of the Christian faith also, far from being served, are, like those of Christian peace, gravely compromised by compulsory confessions. The editors of the Montpellier "Recueil" complaisantly specify five species of confusions which prevail in a church not protected by such confessions;—those which distract the Preachers, the Divines, the lay Members of the church, those which divide the church and the state, and those which prevail on the part of the Free Church and the Churches which impose a creed. Now we ask, have compulsory confessions saved the Christian world from such distractions! Germany and the North of Europe, France, Switzerland, Holland and England, all have had creeds as compulsory as the most ardent ecclesiastical authority could desire. Do these nations owe to such organizations the blessings of religious peace! The United States are beyond all comparison the country where, in the present day, compulsory creeds serve most stringently to guard the church for their adherents, and protect it against intruders; and yet this is the country where the greatest diversity of doctrine prevails, where congregations are the most divided, where controversy is the most violent and noisy. Such are the services which compulsory confessions have rendered to Christian faith; these are the sad evidences of history, of ecclesiastical history! We regard the authors of such confessions as discharging in the religious world the functions of the ancient heralds. No doubt these feudal officers were at times employed to announce a peace, but their ordinary duties were, to mark out the lists, to open the barriers and to sound the charge.

We may here repeat the remarks we have already made in reference to the Holy Scriptures when speaking of Christian peace. If a formulary of doctrines were necessary for the interests of Christian truth, we should find one in the gospel. But there is nothing of the kind; so far from it, no two things can be more different than the gospel and a confession of faith. One is evidently human, the other is evidenly divine. If the reader of the New Testament attentively examines the mode in which the truth is there announced, notes the style, and attends to the manner of expression of the various writers, he will inevitably arrive at the conclusion that nothing can be more detrimental to the truth, than to encase it in the coffers of creeds; that, narrower than her dimensions require, they crush her form as with an iron vice, and well nigh strangle her in their efforts to reduce her form to their capacity. The New Testament is precise, distinct, authoritative in its declarations; grand, poetic and free in its style; the living acting body, fresh from the Creator's hand; human creeds are like uncoffined skeletons, falling rapidly to dust—and dust serves no other purpose than to blind.

Compulsory confessions are also irreconcilable with the fundamental plinciple of Protestantism—Freedom of examination. It is miserable inconsistency to call one's self a Protestant, that is to lay claim to religious liberty, and at the same moment to sign a Confession of Faith, which is fettering liberty and conscience for all future time! The very act of signing such confessions is an admission of their human origin. No one ever dreams of signing the New Testament.—That bears Christ's signature alone. They only sign human engagements.

We may be told that the Reformers to whom we owe religious independence, were the first to succumb to a compulsory creed. No doubt of it—but herein they were inconsistent. Even Luther himself entertained different sentiments at different times respecting the presence of Christ in the Eucharist. The advocates of creeds would have required from him as many signatures as he entertained opinions! Let the flames which consumed Servetus proclaim in hideous characters how unhappily just is the charge of inconsistency to which we have alluded. The Catholics who condemned him at Vienne erred but in one respect, Calvin doubly erred. Protestants and Romanists agreed upon the sentence, but there was this difference between the judges,—the Catholic was alone consistent.

Irreconcilable with Protestant liberty, compulsory creeds are also opposed to another essential principle of Protestantism—progress. We know how distasteful this word is to many, and what specious arguments its use will furnish to those who attack our principles. "You wish then," they will say, "to improve Christianity, to perfect revelation, to elevate what is already divine." By no means. Our object is to improve Christians, not Christianity. To enlarge their knowledge of the gospel, not to perfect what is already complete. Our opinion is, that the interpretation of the holy Scriptures adopted by many Christian sects may be improved. We hope for instance that we may yet bring many to see with us that notwithstanding the assertion of creeds, it cannot be right to believe that infants may be damned before they are born, and we contend that by placing their signatures to such a doctrine as this, Christians are foes to progress. It is a melancholy and may be a perilous task to decide between the signature of yesterday and the conviction of to-day! Our view of the subject under this aspect is singularly confirmed by the declaration of the first compilers of our Protestant Confession; they begin their preface by saying, "These pages set forth our own faith, and also show how the points at present in controversy have been before time understood and explained." The early Reformers then, whose words I here quote, engaged to set forth and maintain their opinions only. We ask for the same liberty, and by demanding it we believe we show ourselves their legitimate successors.

Before laying down our pen, we desire in the most friendly spirit to beseech our brethren, in whatever portion of the Lord's vineyard they may labor, to listen to our appeal, while we conclude our exposition of our belief with a few words invoking peace and concord. We address all, irrespective of sect, regardless of differences, forgetful of rivalry, and we intreat those who may have been prejudiced against our faith, either from the ardor of their own convictions or from the confused impression too often produced by the sight or hearing of religious disputes, we entreat them earnestly, in a charitable and not a polemical spirit, to ask themselves if in this exposition there is not enough of truth common to them and to ourselves, to remove their exclusiveness, to silence their anathema, to terminate our strife, and to persuade us to advance side by side, against the implacable enemies of God and his word, the enemies of Christ and his cross, we mean, unbelief, indifference, immorality and materialism! To these spirits of darkness let each oppose the light he may possess, but let our mutual efforts be hallowed by mutual charity, and let us leave it to God to decide, whose light is brightest. Let those who fancy they possess the pure flame of truth look kindly upon those flickering lights by their sides whose spark will soon vanish, if its feeble ray is valueless. The heart bleeds when we see Christians refusing the name Christian, and colleagues the rights of a colleague to men who avow a belief in Revelation, in its miracles, and in its prophecies, who regard man as unable of himself to merit salvation, who contend for the necessity of God's grace, and see salvation in Christ alone! What an honorable homage would it be to the memory of our predecessors, (over whose trials we should weep with shame when we see how the possession of Christian peace seems to have fled with the possession of civil liberty;) what joy would it be to the Church, what a triumph to our faith, what a confusion to the foes of Christian verity, what a glory would it shed upon the principles of the Reformation, what an example would it be to Christendom, what new life would it infuse into our own societies, if, abjuring forever our sterile disputes, our churches of every shade of opinion would unite in one great denomination admitting to its pulpits ministers of every sect and party within its bounds! Such a union would recognize no rivalry but in zeal and love, and respect diversity, while it cherished charity. Amidst the fearful flood of error and of sin which overspreads the land, it is in the hand of God to give liberty and progress in the right path, by placing our Protestant churches as cities set upon the hills towards which the people may flock for safety and for light; but before they can occupy this glorious position, our churches must themselves be at concord and in peace. We dare to anticipate this glorious time!

ANCIENT TREATMENT OF HERETICS.

The mild manner in which Justin Martyr speaks of these opinions of the Ebionites on the person of Jesus, is worthy of observation:—"There are some," he says, "of our people, who acknowledge him to be the Messiah, and yet consider him a man, born of men; with whom I do not agree: and the greater number also, being of my opinion, do not say this; for we are commanded by Christ not to follow the doctrines of men, but to hold that which has been proclaimed by the holy prophets, and taught by him." Thus Origen sees in the Ebionites weaker brethren, who did not reject Christ, who was their Messiah, and to whom they looked for all assistance; although they recognized in him only the Son of David, and not the Son of God.—He gives a very pretty allegorical turn to the account of the blind man in Mark x. 46; he makes the blind man, who calls on Jesus, an *Ebionite*, and the multitudes around, who commanded him to hold his peace, *believers* from among the heathen converts, who generally held the more exalted notions in regard to the person of the Messiah; and he then continues thus:—"But although the multitudes commanded him to be silent, yet he cried the more, because he believed in Jesus, although his faith was of a human kind; and he cried out aloud, and said to him, 'Son of David! have mercy on me."—How different would many things have been if men, in this spirit of love and freedom, had always allowed the grace of the Redeemer to fall on all who call upon him! if they had always taken into their account the various stages in the Christian progress up to the ripeness of manhood in the faith, and had not wished to force different spirits all at once into the same measure and degree!

[Neander's History of the Early Church.

PROGRESS OF UNITARIAN DOCTRINES.

[From Joseph Barker's Letter to the Editor of the London Enquirer.]

DEAR SIR,—I saw in your paper, some time ago, some letters from friends discussing the question, What is the reason that Unitarian doctrines do not make their way in England!—Would you allow me to ask your correspondents whether it be indeed a fact that Unitarian doctrines are not making their way in England?—In the circle in which I move they are making their way, and have been making their way for years past. I have not the least doubt that amongst the people whom I have had an opportunity of addressing, and amongst whom my publications have been circulated, not less than thirty to forty thousand people have embraced Unitarian doctrines within the last five years.—If in any circles of society Unitarian doctrines are not making their way, the reason must be, in my judgement, a want of effort on the part of those who hold Unitarian sentiments. If those who hold Unitarian sentiments would use their influence as they ought in multiplying and circulating plain, popular, and truthful publications they would see their sentiments prevailing in every class of society and in every part of the world.

Yours respectfully,
Wortley, near Leeds, JOSEPH BARKER.
March 13th, 1848.

NEW YORK ANNIVERSARIES.

[These Anniversaries commenced on Sunday evening, May 8th. We copy reports of them from different papers, but chiefly from the N. Y. Tribune.]

REV. DR. ALEXANDER'S SERMON,

Before the New York Bible Society.

The Anniversary Sermon before the New York Bible Society, was delivered at the Tabernacle on Sunday night by Rev. Dr. Alexander, of Princeton, N. J. The text was taken from the Second Epistle to Timothy, ii. 9.: "The word of God is not bound." The following conclusions were drawn from the whole subject:—

I. We need not tremble for the maintenance and triumph of bible truth. It already permeates the world. Every system, every community, every institution, has received of its fulness.

II. We may hope for the world itself. The word of God is in it; not superficially, but has been absorbed into its pores and vessels. Not so as to purge if of all impurities, but to prevent its dissolution.

Lastly: it teaches us the nature of true philanthropy, and shows that it is not by mathematical forms and ceremonies that we must attempt to save men, but a generous and impulsive effort to open to them the channels of God's truth and of spiritual influences.

REV. DR. LORD'S SERMON.

Before the American Society for ameliorating the condition of the Jews.

On Sunday evening at the Church of the Puritans, Union-square, Rev. Dr. LORD, President of Dartmouth College, delivered a long and able discourse upon the text:

"For this Melchisedec, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the Kings, and blessed him." [Epistle to the Hebrews, vii., 1.

The Rev. Dr. argued the general fundamental agreement between the theology of the Jews and the Christians, the identity of the religions of Moses and of Christ. He maintained that on the ground of ethics as well as of morals, there was no esential cause of difference or disagreement between the two systems. The law of love was the same to Jew and Gentile, was the same to all nations and in all ages. The moral elements and the moral law were necessarily the same under all conceivable circumstances.

The Jew did not accept the divinity of Christ and the New Testament, but aside from this difference the Jew might be a Christian and the Christian a Jew. The mass of the Christian world, said the Rev. Dr. are no better than the mass of the Jews, but are so much the more culpable because they fall short of a higher dispensation; a fact which had a terrible exemplification in the sins and iniquities of modern civilization.

The Dr. discussed the question of Church and State, which he contended in the present fallen state of man, could not possibly be identical. The State, he said, was coeval with the race and necessary to its existence; one could not possibly be conceived of without the other: but not so the Church, which is an accidental institution, relative to man as a fallen and depraved being. The powers of the two may be co-ordinate, but they are independent: the State is not competent to legislate for the Church, nor the Church for the State. The State must be altogether Christian and righteous, or the Church altogether secular and profane, before any intimate union and identity can exist between them.

Christ did not identify his Church with the civil governments, but on the contrary it was declared that the Kings of the earth would always oppose it. The idea of the identification of Church and State is speculatively true, but only in a renovated world; but from so sublime a theocracy our knowledge of the nature of man teaches us that it is an impossibility without some miraculous interposition of Providence—the interposition of Christ, the Messiah.

The Dr. argued that the renovation of the world and the restoration of the Jews was to be brought about by their accepting the Messiah as priest and prophet as well as king, and by the Christians accepting him as king as well as priest and prophet. The covenant will then be complete, and the Church and State become identical in a redeemed and renovated world.

A collection was taken after the service.

REV. DR. HODGE'S SERMON,

Before the Presbyterian Board of Foreign Missions.

The Rev. Dr. Hodge of Princeton, delivered the annual sermon before the Presbyterian Board of Missions, on Sunday evening at Rev. Dr. Potts' church from Mat. XXVIII, 19, 20.

How is the Church to perform the duty commanded in the text? To *teach* is the first and paramount duty of the church. 1. Because it is the command of Christ. 2.* The nature of the doctrines of Christianity is such that they must be taught. 3. The history of the church from the beginning shows it to be an educational institution. She must teach the Bible to the whole world. She has prospered in proportion as she has been a teaching institution. We see this by contrasting Papal churches with Protestant; one is a ritual, the other a teaching church. The English Church is a ritual church, and England would be in a state bordering on heathenism were it not for the influence of dissenting churches. The Scottish Church has been a teaching one, and no country in the world is more religious than Scotland.

In conclusion the preacher fortified the points already made by pointing to the history of missions. The apostles were teachers and they in a few years carried the gospel throughout the whole Roman world. But subsequently it was attempted by Clovis and Charlemagne, by the Spaniards and Jesuits, to introduce Christianity into various countries by force and fraud. This was conversion without instruction, a simple change of name; these efforts have been fruitless. Modern missions have proved that Christianity can be established only by education. The heathen must first be instructed.

The discourse closed with a view of the blessings which Christianity has imparted to the world. [N. Y. Recorder.

REV. DR. WM. ADAM'S SERMON,

Before the Foreign Evangelical Society.

On Sunday evening at the Mercer st. Church, a sermon was preached on behalf of this Society, by Rev. Wm. Adams D. D. of New York, from 2d Thess., iii. chap., 1st and 2d verses:

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you;

"And that we may be delivered from unreasonable and wicked men, for all men have not faith."

The Rev. Dr. commenced by saying that the time has *not yet* come when there is no more occasion for offering the prayer herein described. There are portions of the world now where the propagation of the Gospel would be prevented by force. Notwithstanding all that was suffered and achieved in its defence by the army of martyrs, yet there is but little real freedom for the Word of God—and this chiefly, not in any rude and benighted Pagan land, but in the midst of civilization and refinement.

The speaker described in terse and forcible language, the natural claims and prospects of Religious Liberty. By religious liberty, in its truest sense, is meant the unobstructed right to speak, think and act on all religious subjects with perfect freedom—with strict and only accountability to God. We hold to no exclusive dogma—asserting peremptorily that opposite opinions cannot both be true; nor, necessarily, that all speculative error is devoid of truth.

The Word of God is the guide of Man—no mere human bar may in any degree restrict its exercise. To many of us this sounds like an axiom, yet the world has been slow to comprehend it—a great portion of the civilized world at this moment denounces it. Yet all is suspended on this first and greatest principle—the perfect freedom of the Word. There should be the exercise of perfect freedom in religious matters; in all other affairs of life every man follows his own inclination, and he is called the best who is judged the most intellectual and acts the most independently and nobly. There is no compulsion in the exercise of Christianity; its medium is persuasion—"Come, let us reason together," is its language. The mechanical religion of the knee and the lip God asks not, but the free and earnest affection of the heart he does require.

Christianity is not an exquisite luxury—like the perfumes of the East—to be valued according to its costliness and fragrance—but is open, free as the Sun, shining with universal diffusiveness, making no distinctions, recognizing no ranks.

But if Religious Faith were denounced and abrogated, a practical question is to be met: What is to be substituted for it? Councils of the Church —What is to prove their power, their purity, or their efficiecy? The third Council of Carthage and the Council of Laodicea were directly opposite in sentiment—and others have been, after them. To which, then, could we defer our private judgment; these Councils making enactments often the very antipodes of one another? What is the Church —where is the Church separated from the individuals composing it, who obey the Truth as it is? Shall we settle upon one opinion generally received, in the chiefest of spiritual matters, while, at the same time, in minor affairs, every man follows his own inclination? Then who are to decide which are minor things? Should the Civil Government?—certainly not! it is its province to protect the lives and property of men; it has nothing to do with their religious belief. Was Henry VIII,—elevated to the throne by an accident of birth—endowed with the prerogative of dictating to Englishmen their proper mode of faith? When to-day he puts to death that extraordinary man, Sir Thomas More, because he would not recognize the king as the head of the Church—and to-morrow decapitates Lambert because, though he recognized the king's ecclesiastical authority, he did not acknowledge the personal presence—was it thence demonstrated that the civil power should direct religious belief?

The speaker here delineated the happy influence of untrammeled Christianity, comparing it to the sap which, flowing through the stem of the tree, is felt in the remotest limb—the heart working freely and vigorously, is felt to the farthest corner of the system. Spiritual liberty is the seed, and religious and civil liberty are the germs which spring from it.

The Dr. reviewed the effect of past movements, small in themselves, but cuttailing religious liberty in a manner to cause much apprehension—depicting them as the first light links of a chain which, when unchecked, strengthens and extends until to break it becomes a giant task. The Scotish Church was instanced, with the earnest remonstrance of the inhabitants against those petty things, against which no sensible man could raise objections, viewed by themselves, but which when enjoined under pain of the statute, awakened an explosion whose reverberation has not yet died away amid the Highland fastnesses of Scotland; as powder scattered on the ground flashes harmlessly, but when pent in the barrel of the gun, its explosion scatters devastation and ruin, such is the influence of these small events.

The Rev. Dr. adverted in a happy manner to Italy and to England, contrasting them side by side, in the enjoyment and lack of full civil and spiritual freedom. He remembered the familiar, time-honored relics of the old heroes of England—of Bunyan, of Baxter, of Luther's Latin Bible in the Royal Library of Stockholm, the pulpit of John Knox in the Antiquary's Hall of Edinburg, and a host of others; and pleasing emotions were thus awakened.

The closing remarks of the Rev. Dr. related to present and future prospects. Religious wars we trust have ceased; the tribunals of the Inquisition have been formally abolished—Spanish Armadas are no longer at disposal.—Religious freedom can no longer be suppressed—but another change has transpired of a very different character; one which demands earnest thought, and ought to be studied—This is the growing Infidelity. The speaker expatiated at length on this topic, instancing, and again comparing France and England, adverting to the Republican liberty resulting from the French Revolution, whose sudden occurrence has surprised the whole world.

A large audience listened throughout with fixed attention to the eloquent words of the speaker.

REV. MR. KIRK'S SERMON,

Before the American Home Missionary Society.

The Sermon before this Society was delivered in Dr. Cox's Church, Brooklyn, on Sunday evening, by Rev. Edward N. Kirk, of Boston: His subject was, "The Church essential to the Republic"—text, Matthew, 5th chap. v. 13: "Ye are the salt of the earth," &c.

God has ordained the Family, the State and the Church. The first embraces the smallest parts into which the nation is divided; the republic comprehends all the citizens as far as relates to their judicial, executive and magisterial functions, and the Christian church is for the purpose of maintaining the worship of God, and for extending His kingdom throughout the world.

Mr. Kirk referred to the influence of the Church on the State itself, and said that no country afforded so strong a confirmation of the good results of Christianity as this. The State of Illinois was barbarous enough to repudiate her debt; but the very men who voted for taxation to discharge it, now control the Government of that part of the United States; and the tendency of the country is not downward, but upward. The Spanish and the French came and settled here; but what marks have they left behind them? What institutions have they planted here?

The speaker adverted to the evils which exist here, and said they must be remedied, and the remedy must be personal and spiritual. There are thousands emigrating to the West, where they have little leisure for reading the Word of God, and where much of the preaching is more hurtful than beneficial. Our population is increasing, our territory is increasing.

Mr. Kirk's closing observations were a forcible delineation of the necessity of providing the means of religious instruction in every part of the country.

THE NEW YORK STATE SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT,

Held its Fifth Anniversary Meeting on Monday evening at the Minerva Rooms. A large and respectable audience attended. Dr. Harsen, Vice President of the Society, was called to the chair. Rev. Mr. Pierpont opened the meeting with prayer. James H. Titus, Esq., read the Annual Report of the Executive Committee.—Parke Godwin graphically depicted that barbarous condition of society of former ages, which was characterised by brute force, and he traced the gradual changes which had taken place in the spirit of society, and the meliorations of civil law under humane and benevolent influences.

William H. Channing followed Mr. Godwin in an earnest and most eloquent address, taking the subject up where he left it, and illustrating the humane and progressive spirit which distinguishes the present times and advances this and all other great and benevolent reforms, a spirit which he recognized as coming from God, and which gives to the great reforms of the age the character of a Providential movement, the tendency of which is the acknowledgment of the law of Universal brotherhood and the tie of love which makes all ONE.

He argued in favor of the abolition of Capital Punishment on the ground of Justice, on the ground of Necessity, and on the ground of Scripture. He was repeatedly interrupted by the applauses of the audience during the delivery of his beautiful and convincing address.

Horace Greeley also addressed the meeting. He said that it was a very common misapprehension to suppose that the object of this reform was to benefit merely the few unfortunate wretches who became amenable to the penalties of the law; this, he said, was a great mistake. He contended that whatever benefit the criminal may receive by the abolishment of the death penalty, the great advantages were to accrue to society at large, through an increase of the safety of good citizens and their protection against outrage outrage and crime.

A collection was taken up and a Committee appointed for the selection of officers of the Society for the ensuing year, and the meeting adjourned.

THE AMERICAN UNION OF ASSOCIATIONISTS.

On Tuesday evening a public meeting was held at the Minerva Rooms, which was attended by a large and intelligent audience. HORACE GREELEY presided as Chairman. He expressed his deep gratification at the general progress of the cause of Association within the past year, and alluded particularly to those great events which had so recently transpired in France, and other countries of Europe, giving such marked prominence to the ideas and principles which distinguish the Associative movement.

Mr. GREELEY gave way to Mr. RIPLEY who gave a rapid and interesting review of the action of the American Union of Associationists since the last Anniversary Meeting, through the means of lectures, the *Harbinger* and other publications of the Associationists, which had in various sections of the country, and especially in the West, through the instrumentality of Mr. John Allen and other lecturers, been attended with the most encouraging results in awakening attention and enlisting interest in the doctrines of Association.

PARK GODWIN, Esq., as Corresponding Secretary of the Society, presented a report, which he introduced with some eloquent remarks upon the objects of the various bodies holding their anniversaries during this week. The anti-slavery reformers; the Temparance, Moral Reform, Prison Discipline, and other societies; the various educational societies; and lastly, that class who aim to educate man's higher nature, whose object is to develop man's religious being, and lead him to a holy and divine life;—Mr. GODWIN showed that the objects all these had in view were good, but that the means proposed for attaining them were partial, superficial and insufficient, and that Association, by a thorough and constructive social reform, presented the only adequate means by which every desirable reform could be accomplished.

Mr. Wm. H. CHANNING then addressed the meeting. His speech was a brilliant and beautiful exposition of the leading principles of the doctrine of Association, which he based upon an examination of the present and prospective condition of France. Our space precludes a report.

Mr. STANLEY MATTHEWS of Cincinnati, editor of the *Morning Herald* of that city, followed Mr. Channing in a speech of some length, descriptive of the condition of the Associative class in the West and the peculiar preparation of the Western people for the reception of the doctrines of Association.

The meeting then adjourned.

FEMALE MORAL REFORM AND GUARDIAN SOCIETY.

The fourteenth anniversary of this Society was held on Tuesday evening at the Baptist Church in Staton-st. The following is an abstract of the annual report:

The Institution known as the "House of Industry and Home for the Friendless," has grown legitimately out of the labors of this Association. During the past year a house has been leased and opened as a temporary home for *respectable adults* seeking employment, and *friendless children*, either orphans, half orphans, or abandoned by their parents. The number of applicants received from July 1 to May 1, ten months inclusive, has been 605; of this number 334 have been adults, and 271 children. More than 200 of the latter have been placed in Christian families by adoption or otherwise. The average number at the Institution has varied from 30 to 75.

One hundred and ninety-seven boxes, barrels, &c., containing various useful articles of clothing, provision, bedding, &c., have been received. Also numerous liberal contributions toward the building fund, varying from $100 to $500.

[Reported for the New York Observer.]

SEAMEN'S FRIEND SOCIETY.

Tabernacle, Monday evening, May 8.

Captain Edward Richardson took the chair.

After prayer by Rev. Dr. Ferris, the abstract of the 20th Annual Report was read by the Secretary, Rev. J. Spalding.

The receipts of the Society for the year ending May 1st. were $24,007 while the expenditures were $23,793. This sum exceeds the amount received the previous year by $6492; and does not include a large amount which has passed through the treasuries of Auxiliary and Branch Societies. Most of this has come from the cheerful beneficence of the living and may be regarded as an expression of their growing interest in the Seamen's Cause.

In addition to the Chaplains and Sailor Missionaries previously employed the Society has commissioned seven Chaplains for important stations in China, France, the West Indies, Chili, and the Sandwich Islands, withiu the last year.

In the meantime it has acted in harmonious concert, with Auxiliaries and local Societies devoted to the same work.

Temperance boarding Houses, or Sailors' Homes are every year increasing in number, and by their good fruits illustrating their practical, *fundamental* importance. The one in New York owned by the Society continues under the Judicious Superintendence of Capt. Edward Richardson, and is now kept by him free of expense to the Society, excepting an inconsiderable sum for necessary repairs on the building, and furniture. The number of its boarders for the year ending the 1st. of May—is 3663, and within six years 21,919.

Rev. H. Chase, seamen's preacher in this city moved the printing of the report.

John Thompson, Esq., of Poughkeepsie, said that he regarded the Society as one of the noblest enterprises of the day,—like an angel of mercy leaving the cities to other attendance, and going along the shores and on the bosom of the sounding sea.

Dr. Bethune had two thoughts to offer which had struck him. 1st. We have hitherto made too great a distinction between worldly business and religious duties. True, there are certain devotional exercises necessary to religion but they are not religion itself. True religion lies in the possession of holy principles and acting them out. The whole of a Christian's life belongs to God, every day in the week, every hour. That man who is only religious on a Sunday is not religious at all. Our commerce has reached every land. The same christians who have shares in this commerce also send information and books in their ships. This Society demonstrates that our worldly zeal and christian duties may be carried on by one and the same efforts. Carry out this idea and every venture will be an enterprise to carry the Gospel of Christ and when all our labor is sanctified to God then we may hope the world will be given to Christ.

Who does not love the sailor! whose heart is not stirred by his manly daring! Who does not think of the strong ramparts around our coasts in the bosoms of our indomitable tars!—How few in this crowd have not knelt to God and poured forth with ardent affection their earnest prayer for

of the cause in foreign countries, especially in France; also to the abolition of the serf systems in Europe, and then returned to the Senate of the United States, and alluded to the course of Mr. Senator Hale, whose name was received with long continued applause. The report then alludes to the rapid progress of anti-slavery opinions in this country.

A song was sung by a family of colored boys, called the Luther family from New Haven.

H. P. Stanton, Esq., formerly Secretary of the Society, spoke of the Wilmot proviso.

Dr. Dionis, a French gentleman, next spoke at some length in broken English. His remarks were almost unintelligible, but received with loud and frequent applause.

Hon. John P. Hale was received with tremendous applause. He said, I have been so accustomed of late to address an audience where my suggestions meet so little sympathy that your kindness is as overpowering as it is strange. I must beg at the outset, lest what is so new should be embarrassing, that if by chance I should say any thing which finds a response in your hearts you would at least repress it. I may say at the outset that there is no danger of my pleasing you by saying flattering things. I know no flattering things to tell you, no bright pictures to exhibit—I know nothing to tell you but the realities of truth full of deep disgrace to the whole land.

I was somewhat amused the other day at the concert of the Hutchinsons, in following the difficulties of an individual who had commenced a search after that notable place, "Down East." He came to New York, but it was not here.—He went to Boston, but found it was farther.—He went to Bangor, and "Down East" was still a great way off. Equally unsatisfactory has been, and is, the search of an individual who would find another place, quite as notable, yet quite as inaccessible, namely, the seat of government (loud applause.) 'Oh no,' says one and another and a hundred voices, 'that is at Washington.' I tell you, nay. If I should search the United States through, Washington would be the last place that I should look for it. I tell you it is not there. Go to Washington! go to the White House, and ask the man that lives there, and he'll tell you that he has first to find out what is the will of his constituents, and then do it. He is not the government. Go to the Heads of Departments, and they will tell you they are mere servants of others. Ask both Houses of Congress, and you are further off still from your object. Where, then, is this much talked of place and power? Have any of you ever seen it? Have you ever spoken to it?—Do you know where it lives, where is its habitation? There is a great, a powerful truth in the answer to this question. I would ask any individual who wants to find this government—this government whose right hand is red with the blood of war, and whose soul is polluted with the sin of slavery—I would ask that man to retire from the noise and bustle of the world, to go to the privacy of his own chamber, where no eye is on him but that of the All-seeing, and look there into his mirror and behold the man who is responsible for all these things. This is the truth I want to bring home to you. It is the only practical truth in the matter. You talk of government and its duties, and think you have said something true—as if in such a country as this there could be a responsibility anywhere apart from that individual responsibility belonging to every one! And now we know with whom to argue, and where to look for and expect reformation. You don't want to go to Washington. Convert yourselves, and you will soon have a converted Congress. Let the reform begin with the people, and it will soon show its fruits! It is perfectly idle for you to stand with your hands folded and talk about government! You speak, and with great truth, about a want of firmness and stability in your representatives, and you cry, "oh you dough-faced representatives." Why are they dough-faced? It is because they have a dough-faced constituency at home. Awake yourselves, be true to the right:, be firm, stand up like men, and you'll have no difficulty with your representatives.

Look back over the history of New York State—and I speak of New York because I am here. I would say the same of New Hampshire, were I there. Look back, I say, and tell me when you have ever had a representative who lost caste and standing at home by bowing ever so low to the detestable power of slavery! I believe never! (A voice, never!) It was a Roman rule, that a Roman soldier should fear more the face of his general than the face of his foe. We may gather a hint from this. Make your representatives more afraid of you than their leaders and directors at Washington!—Before Gen. Scott went to Mexico, he was much worried about a fire in his rear. What you want is, a fire in the rear of your representatives. Stand up and face whatever comes—true to your obligations, true to your real interests—and if they fall back let your fire reach them with tenfold the vengeance of that they shrank from. If you convert Congress, what can it do? Nothing, so long as the people are wrong. I'd rather bear of the conversion of one Baptist church up in the north of New Hampshire, than that of half the Congress. They would work! They would be the ones to work! This truth ought to be elaborated. Reflection cannot fail to establish the idea that this is an individual matter! I do not offer any new truths. What need of new troths, when the old truth, that all men are equal, lies literally as dead and lifeless in your archives as the parchment on which it is written? Let us work up these old truths, bring them out of their store-houses, and we shall have enough to do.

One word about agitation. Many men have a fear, if anything is to be agitated, and say it had better be let alone. Why do you wish to agitate? Agitation is the bane of Society and life. Is this so? Is it true? It is not. Mr. Calhoun said, the other day, he did not look on it so. Nations are much more apt to die of indifference and stagnation than by agitation. How is it with our own constitution? Is it not kept alive by agitation? What agitator is like the human heart, sending life, by its incessant throbbing, through every portion of the body?—When it ceases, death ensues; whenever agitation ceases, stupor, stagnation, putrefaction, death follow! Agitation gives to any system life, health, and vigor. We may find the truth in a Christian illustration. The pool by the temple porch had no healing virtues till the angel of God came down and stirred it. May it not be so now? We want a life-giving principle stirred in us. We want it at the north.—There are enough agitators at the south. They are plenty there, and they will keep up the agitation; but we want a little wholesome agitation at the north. Your representatives want something to fall back on.

I do not say a word about the character of the present government or about the war. I have said what I had to say before this, and everything I have said is faint and feeble, compared with the deep convictions of my understanding and my heart. I believe that the history of this war will mark this age as one of barbarism, and this nation as infamous; and these convictions I shall never part with, until my understanding is otherwise enlightened, or that catastrophe with which I have been threatened overtakes me.

How do we stand among the nations of the earth? The angel of the everlasting Gospel of Peace has gone out among the people, and the slaves of Europe are rising to be free. The shouts of the regenerated nations of the earth are going up before the throne of Eternity, and what voice do we send up there? Our shouts go up mingled with the clank of chains, the wail of the bondsman, the shrieks of the victims of a war waged for the perpetuity of slavery.—That is the position of our nation to-day. That this is the object of the war, no politician dare deny. Go to Washington and ask about it. They will not deny it. It has been confessed on the floor of the Senate over and over again. There is a good deal of verbiage and phraseology used to cover it up, but it still stands out in bold relief and cannot be denied. They feel it, they see it, they know it. If a new revelation were given us, if the finger of a man's hand should write on our wall in living letters, it could not be plainer, except to those who are so deaf that they will not hear, so blind that they will not see.

Where then will you be found in the crisis which is now approaching. The hosts of freedom are arming. The angel of Liberty is marshalling her forces everywhere, and her trumpet voice is summoning us to the battle of the free. Where will you be in this contest, the greatest in which the nations have ever engaged? Will you stand up for freedom where your fathers stood, or will you be hesitating, faltering, lagging behind for fear, for fear that you'll—split your party! That's the whole of it!—that's your difficulty!

I have an appeal to make before I close. I appeal to all, old and young, man and child; but if there is one class to whom I would appeal most earnestly, most affectionately, it is to those who call themselves the disciples of the Prince of Peace. I appeal to Christians to awake soon and see to it that they purge themselves of the leaven of oppression. I ask them to see to it that the garments of their priesthood are not stained with the blood of human slavery! When this is done, the work is done. If the free church in the free States will wake up and clear itself, this cause would not be left for poor politicians like me to argue. But it is not so today! I am speaking this moment in a Christian city, that daily baptizes this sin in all that it has which is sanctified and holy! Oh that they would awake! So long as they are idle, it is hopeless for us to contend against the wicked, if they can always find a refuge and hiding place behind the sanctuary of the church!

Mr. Hale's remarks were received with loud and long applause. The meeting then adjourned.

N. Y. State Colonization Society.

Tabernacle, May 10, half-past 7, P. M.

Since January last, 443 have sailed, and 285 are engaged for the next vessel. Most of those sent out this year are emancipated slaves, and they are in every way better prepared than former emigrants to become citizens of a free republic.

But a little more than 30 years ago the entire continent of Africa was scarcely illumined by a single ray of knowledge or religion, and her degraded inhabitants seemed doomed to the fiendish rapacity of the slave trader. The coast in the region of the Equinoctial was overrun by these pirates who carried off from that coast a hundred thousand slaves annually. Every foot of land between Cape Mesurado and Cape Palmas, nearly 300 miles, is now included in the Colonial territory, and the slave marts that once lined the coast are broken up.

More than 5,000 emigrants, mostly emancipated slaves, are now dwelling in Liberia.—They have formed schools, established churches, procured printing presses, begun manufactories, built vessels and established a flourishing commerce, and gathered around them other elements of a prosperous community. More than 100,000 natives from neighboring tribes are under the protection of the colonies. The colonies have established and sustained literary and civil institutions and shown themselves to be capable of self-government and of progress in civilization.

The receipts of the past year have been $5,650. The Board have secured the services of Rev. J. B. Pinney, formerly governor of Liberia, who is expected to enter at once upon the duties of his office.

The Parent Society wish to raise, the coming year, $50,000, and the Board of the New York Society think $15,000 a fair proportion to be raised in this city and state. Should this amount be raised, the Board pledge themselves to send out to Liberia 300 emigrants, and support them there the regular time.

The reading of the report was followed by an address from the Rev. Mr. Pinney, the newly elected Secretary of the Society, who moved that the report be adopted and published. Mr Pinney was followed by Dr. *Bethune* of Philadelphia, who began by remarking that Time is the grand discoverer of Truth. Eternity will reveal all truth: and, just in proportion as time stretches out, truth is made known.

Across the Atlantic, thrones were crumbling before the sovereign people. But, much as this rejoiced him, it gave him far greater joy to see Liberia come out and take her stand among the nations as the "Republic of Liberia." Liberia has made greater advances in civilization than has elsewhere been made in modern times. Behold in her an example of a people never till now organized in a free and regular government. And, in the face of all that Liberia is doing for the Africans we are told that the Colonizationists are crushing them to the earth. The speaker feared for the royal governments of Europe. He thought that there was not one of them that the Republic of Liberia would not outlive.

I would, continued the eloquent speaker, not violate the constitution in getting rid of slavery.—The constitution does not control thought nor the right of expressing it. He would speak upon the subject of slavery as becomes a man born in a land of freedom, and taught in infancy that liberty is an inalienable right of every human being. There are some extreme doctrines held at the South to which he could not subscribe. We have been told by one of her most distinguished sons that slavery is essential to the highest developement of man. The free laborers of the North are not to be told that they are not equal to any man. Adam was none the less noble because God did not make a slave to till the garden for him. The subject of slavery must and will be discussed, and men, by opposing it, show their folly.

The time is coming when Liberia will draw to its shores the colored man, when he will say, "Where Liberty dwells there is my country."—He honored that colored man who is eager to depart for Liberia because there he may enjoy freedom. He hoped that the negroes would soon cease to long for the flesh-pots of this land and hasten to Africa! that land which is as certainly the promised land to them as was Canaan to the Jews. Let it be ours to make for them a passage through the sea.—[Reported for the New York Observer.

CHRISTIAN REGISTER.

BOSTON, MAY 20, 1848.

THE NEW YORK ANNIVERSARIES.

We trust we have not misjudged, in supposing that our readers would be gratified to have some account of the doings of the various religious and philanthropic bodies, which have recently held their Anniversaries in New York city. Accordingly we have copied reports of them from different New York papers, abridging much, but at the same time endeavoring to give the pith and scope of the whole, and selecting portions which seemed to us to possess general interest, and to furnish interesting and instructive reading. It has been a work of more labor than most would suppose necessary, to accomplish it. All the doings are not yet reported.

The liberal tone of the sermons and addresses will not fail to be noticed, and to receive glad response. The New York Observer says of the Anniversaries, and we presume it says very justly, that they "have been decidedly superior to those of any recent year. The annual reports have shown a handsome advance upon the past in most of the societies, and the speeches have been marked by a higher spirituality and power, and a more genial and impressive eloquence than we are often permitted to hear."

"THE INFANT DAMNATION CALUMNY AGAIN."

"The Christian Register has a long article, laboring the proof, that the Orthodox hold to the damnation of infants. We know of no editor that shows more sensitiveness, and makes more complaints of abusive representations than this same neighbor of ours. Now it so happens, that this editor has for a Unitarian rare advantages for personal knowledge, as to the truth of this representation: "For he was numbered with us, and had obtained part of this ministry." And we now challenge him, after all the intimate intercourse which he has had with Orthodox ministers, after all his knowledge of them in their most unguarded hours, in their going out and their coming in, to name one individual of them, from whose lips he has heard an avowal of such a doctrine. If he knows of such an individual, he is bound to name him; that the sin alleged may rest where it belongs.

It is of no use to allege that the imputation is just, because the dogma may be logically *inferred* from other dogmas held by the Orthodox. We do not admit such an inference, and therefore we hold no such doctrine. The question is simply a question of fact—do we, or do we not, avow and teach such doctrine? And will the editor who admits the article referred to, affirm that he ever heard an individual of us utter such a sentiment; and will he name that individual? His opportunities of knowing are ample; and if he is unable to give an instance, it is fairly presumable that such instances do not exist. But if he has admitted such an injurious article without being able to bring out of the treasures of his personal knowledge a single instance to justify it, he will very naturally, when he has the next occasion to complain of misrepresentation, apply to his own experience the words of Christ—"With what measure ye mete it shall be measured to you again."

To relieve the question of all misapprehension, let us say again, it is one of simple fact, and not of inference. It is not whether some hold principles from which an opponent would *infer* that infants were damned; not whether some have held that the justice of God's administration might not be sustained in case some infants were lost; not whether some have held that they were in the view of God as sinners, and deserving of perdition—but whether any have uttered the sentiment, that as an actual reality, any are lost. If the editor will favor us with an explicit answer, he will do no more than justice in the premises." [Puritan, May 11.

Before answering this request, which we shall very promptly do, a few introductory comments need to be made. And first, if the Puritan interprets the tone of the Register as one of complaint, in the correction of misrepresentation, he very much misapprehends the fact. It is very common, however, for one who has made a misrepresentation to construe a just and merited rebuke into a complaint, and to show a great deal more sensitiveness in being corrected, than was felt by the party against whom the misrepresentation had been made. We are very glad to extend to our neighbors of the Puritan the sincere compliment, that in the matter of misrepresentation, it has not of late sinned so grievously as it was wont.

In the second place, it avoids, we will not say intentionally, the issue made in the communication on which it animadverts. It is not true that the communication attempted to prove, "that the Orthodox hold to the damnation of infants." On repeated perusal of it, we cannot take from it any such impression. The most that it asserts is that "the doctrine was extensively preached forty or fifty years ago;" that it "has been generally preached in some parts of our country;" that it "is contained in the earlier writers of New England;" that it "is a legitimate doctrine of Calvinism." The writer expressly said, he "presumed that not many now any where venture to lift up the voice of pure Calvinism on this subject, but the credit is due to the native sensibility of the human heart rather than to a fair conclusion from other parts of the same system."

On the point whether it was preached forty or fifty years ago, we are not quite old enough to testify. But we say this,—that again and again have we been told, by persons older than ourselves among the Orthodox—by ministers as well as laymen—that at a period not more remote than the time specified, the doctrine had been preached in New England. In the offensive form in which it has been stated—"infants not a span long in hell"—and "hell paved with infants' bones"—we do not believe it was ever preached; we have never seen nor heard any reliable evidence that it was ever so preached. Or if it was, it probably came from some extravagant preacher, whose language on the subject it would be the greatest injustice to impute to his brethren generally, or indeed to any other one of them.

One name we will mention, agreeably to the Puritan's request—that of the Rev. Mr. Bradford, pastor of the Church in Francestown, N. H., less than forty years ago. A parishioner of Mr. B. (the elder Mr. Kingsbury now deceased—and the present pastor of that Church can ascertain the truth of the matter from the family)—once told us that Mr. Bradford took occasion, at the funeral of a little child of Mr. K., to give the child over to the uncovenanted mercies of God, on the ground that the parents were not pious, and that the child had not been baptized. Another instance was mentioned to us by a relative of our own, resident in Exeter, N. H., and a member of the Old Church. The doctrine of the damnation of non-elect infants was asserted in the pulpit by an occasional minister, when she arose in her place and exclaimed aloud, "It is false." There yet live in Exeter those who will confirm this fact.

In regard to the doctrine being a legitimate doctrine of Calvinism; a doctrine maintained by Calvin himself; we never heard the fact questioned. And since the Puritan asks for *names*, we give them.—During the period of our connection with Lane Seminary as one of the teachers in the Literary Department now discontinued, we remember that the conversation at one of the Faculty meetings turned on the very controversy between Dr. Beecher and the Christian Examiner, which the writer of the communication in the Register alludes to. Professor Morgan, now connected with the Oberlin Institute, remarked that Dr. Beecher had never shown more ability than in managing his side of the question. Said Professor Morgan, "Doctor, I think you had the best side of the argument with the worst side of the question." We shall not forget the hearty laugh which followed the remark, all round, while no one expressed, and we supposed at the time no one felt, dissent from the sentiment of the speaker in relation whether to the Doctor or to Calvin.

As to the preaching of the doctrine of the damnation of non-elect infants, we cannot but respond to the writer in the Register who says, "Is it any worse to pour the rain of eternal fire on the head of non-elect childhood, than on non-elect manhood?" Now this *last* doctrine we have heard preached by the Rev. Dr. Tyler, our President in College, from 1824 to '28, and now Professor of Theology at East Windsor. In the celebrated revival of 1826, at Dartmouth College, he once took the text, "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" The doctrine he presented from the text was, that God chose to make some men vessels of mercy, and others vessels of wrath, and the latter had no right to say to him, What doest thou? or Why doest thou so? And not stopping here, he asked in application, Do you submit to the doctrine? If you do, you have reason to suppose that you are reconciled to God. If not, there is ground for fear that you are still a rebel. On coming out of Church, Dr. Muzzey, now of Cincinnati, said to us,—"Well, if one cannot respond to the sentiments of the sermon preached, he ought to look well to the foundation of his hope." A mere beginner in the Christian life, as we then were, and just entertaining the Christian hope, we confess that we were greatly shocked and depressed. We could not accept the doctrine. The consequence would probably have been the rejection of Christianity, (presuming this doctrine to be a portion of it,) had it not occurred to us, as we were returning alone and sad, to our room, that we were but a babe in Christian knowledge, and in power to discern truth, and therefore had better put this doctrine aside on the shelf, until we had strength to look at it and decide upon it.

Now we have given these names solely that the Puritan may investigate the facts, and hereafter show whether they are true or false. We very unwillingly allude to personal matters, and only by an effort have we conquered our reluctance. Without provocation, or without challenge, our Orthodox friends would have heard fall from our lips no allusions to the past, which might be calculated to give any of them pain.

One word in regard to the doctrine being a part of Calvinism. We see, in the last Congregational Journal, that Rev. Mr. Sutherland of Bath N. H., quotes a sentence from Calvin with a view to show that Calvin did not believe in the damnation of infants, and he feels disposed to congratulate himself on the discovery. It is as follows:

"Tuos parvulos Dominus ex hac vita recolligit non dubito regenerari arcana Spiritus operatione. Which is, being interpreted:

I doubt not but that those whom the Lord summons out of this life in infancy (or while they are little ones) are regenerated by the secret operation of the Spirit."

Now the simple fact is, that this passage is not correctly translated. It is not a general or universal declaration, respecting the condition of infants, but a particular, referring only to the children of the friend whom he was addressing. It is, "I doubt not that *your* little ones, whom the Lord gathers back again out of this life, are regenerated by the secret operation of the Holy Spirit." Calvin was addressing a brother Christian, and it was perfectly consistent for him to hold that *his* children might be saved through the covenanted mercies of God to believing parents; while there were non-elect infants who would be condemned to everlasting flames. That this doctrine is not now preached, is because there are so few real Calvinists among the Orthodox—and over this departure from Calvin, none have lamented more than the Puritan. Among the Orthodox there are more *Arminians* than Calvinists; and this the Puritan very well knows. Professor Stuart has written an article endeavoring to show, and successfully, that Arminius was what we should now call a moderate Calvinist—a fact of great significance as to the difference between the Orthodox now and the Calvinists of the Synod of Dort. It was on the point that infant damnation was a fair and logical inference from Calvinism,—a part of pure Calvinism,—that the writer in the Register laid out his strength; and we think the Puritan felt that he spoke "not as one beating the air."

To come now to the question asked at the close of the extract from the Puritan. We reply, that we never heard the dogma asserted, and never personally knew the individual who maintained it, or who we supposed really believed it. Some indeed used to express a doubt of the salvation of all infants, or rather they could not affirm that all infants would be saved. They hoped it would be so, but they did not see the fact clearly revealed, and must therefore commit the whole subject to a merciful and just God. These, however, were few in number. The great majority of Orthodox ministers and laymen with whom it has been our privilege to be intimately connected, entertained and expressed the firmest belief that all infants would be saved. But we never regarded them as good Calvinists; they were *moderate* Calvinists; i. e. Calvinists of the school of Arminius—if we may use the paradoxical representation of Professor Stuart.

CHANNING.

At the close of the Memoir noticed in another place, is the following Note from Mr. Wm. H. Channing, to which we invite particular attention.

"I feel as if it were insulting the memory of my uncle to refer, even, to the assertion, that on his death-bed he changed his opinions. But the urgency of many correspondents induce me to say, once for all, that there was no foundation whatever for such a rumor. Weakness, the violence of fever, and the earnest desire for his restoration, prevented conversation on his part and ours. But every word, act, look, showed us how perfect was his peace. Every word that he is known to have spoken, indicating his own religious opinions and feelings, is recorded on the preceding pages. This distinct statement should forever put an end to the calumny referred to, among all honest men."

In connection with this, we give Dr. Channing's remarks, in 1841, on Elias Hicks. "I want," says he, "more extensive knowledge of the views of this body of Quakers. I simply mean to say, that as a Unitarian, I have no disposition to identify their cause with my own, and for this simple reason, that we differ in some important respects." Here of course Channing classes himself as a Unitarian in belief.

Dr. C's remark, "I am little of a Unitarian," which has been made so much of, will be clearly seen in the light of these volumes to mean, that he was little of a Unitarian, in the sense of *attaching himself to a sect*. He never meant to deny that he was a Unitarian in regard to the philosophy of his religion.—His was a heart, as well as mind, that sought comprehensiveness. He felt allied to every true disciple of Christ of whatsoever name; he belonged to the holy Church Universal. Shall not the time come when Channing, and such as he in heart and life, shall be cheerfully recognized and received as brethren, *notwithstanding* they are Unitarians? May these volumes hasten that day! No platform of fellowship will ever stand, which is not broad enough to admit all who love our Lord Jesus Christ—the Son of God. The challenge may be repeated to the professed friends of God in their present "Evangelical Alliance," and all similar narrow alliances,—the challenge may be repeated to them as pertinently as to the enemies of God, of old,—"Associate yourselves, but ye shall be broken in pieces!"

For the Register.

HOPEDALE.

If the "Practical Christian" will be gratified by our calling the Sunday School held at his place on Lord's day morning "worship," we will try to oblige him: but, such is not the custom of speech any more than to call reading a religious book aloud "preaching," or a voluntary on the organ "singing."

The "Practical Christian" says there are a hundred at Hopedale: our first informant said sixty, another between sixty and seventy, a third (a member of the community) about seventy—so we wrote "over seventy" members. We suppose, not to charge either party with intentional dishonesty, that the difference is caused by counting or counting out boarders, resident amateurs, &c., like Mr. Henry C. Wright.

By stating the fact that two business men had participated in this scheme, we gave it an honorable distinction from many other communities which seem to have been composed of overgrown babies, who had prematurely left the nursery. We meant to imply that the want of success at Hopedale was not to be attributed as at Sodus Bay, Clarkson, Skeneateles, &c., to an utter destitution of effective talent. But then, it seems there has been no failure here at all—though such is the general sentiment of the surrounding community—though some who had been in the organization declared this to be the fact—though the plan has had to be changed over and over again. If it disturb our excellent brother of the Practical Christian we will do our best to believe that these frequent "modifications," to use his delicate term, mean only increased satisfaction with the original idea—that, to give up one scheme for another, and that again for a third, with prospect of still further amendment demonstrates the consummate wisdom of the original conception and the speedy triumph of the Community-scheme.

By repeating the remark made by a former member of Hopedale and written down in his presence about the substitution of individualism for socialism—a remark made in substance by several neighbors, we meant just what the "Practical Christian" states to be the fact—that there is no longer any public table, any common household, any equal division of the spoils, any uniform rate of labor for male and female. But, we give his own words all the room we can afford. "In respect to property Hopedale is now and ever has been a joint-stock partnership. In respect to industry, trade, a comfortable subsistence and education it is now and always has been a mutual guaranty Association. Its fundamental Characteristics have ever been the same. Its mere industrial organization and domestic arrangements have been modified several times, and will be again as often as expediency dictates. Sometimes the community has employed all the operatives, and sometimes only a part, leaving others to do business on their own account. Sometimes it has paid the operatives wages and charged for supplies, and sometimes subsisted them under an agreement to divide profits. Sometimes the community has boarded most of its operatives at a common table, and sometimes it has left them to board themselves at private tables."

Are the houses at Hopedale "joint-stock"? We trow not.

For the Register.

FAMILY INFLUENCE.

The plan of Providence which ordains the Family Institution as a principal instrument in the development and discipline of mankind, has often been remarked upon with admiration as illustrative of wisdom and benevolence. By this plan, each member of our race enters upon existence in the midst of a small circle of friends who receive him with preconceived affections and prepared comforts and endearments exactly suited to his physical necessities and sufferings, and the greater the weakness and dependence of the little stranger, the more enlarged and unwearied is the love that ministers to it. And provided the moral condition of the family be healthful, the preparation for the nurture of the heart and intellect of the child, is also in waiting for the new comer, and attends him through the progressive stages of his opening life, and as the close bud swells, softens, expands, and bursts into full flower, under the influence of dews and showers, and genial suns, so the infant mind and affections yield to those thousandfold influences of soothing words, of gentle handling, of kindling love-smiles, of anxious sighings, of low, sweet songs, of soft footsteps and suppressed whispers in sickness, of beaming countenances which parents, brothers, sisters and the rest, turn upon the new face.

All these soothing, assuring influences, greet the new comer and attend him onward as his being progresses—they constitute a mild, balmy atmosphere for him to breathe in and grow upon. No moments of blank despondency in view of his utter helplessness affright him; no fear at finding himself in a strange, untried world; no apprehension of being unprovided for, harrasses him—no distrust of those around him—no misgiving regarding the future—but all is loving, inviting, encouraging, consoling—every countenance that meets his own is clothed in smiles, and every voice is musical with love. Not there and then, does he encounter false friends, hollow professions or cold indifference. All is true and cordial and animating, in that the first circle of his kind to which he is introduced. It is not a sham which his infancy encounters. There are real hearts in those brothers and sisters that press around to kiss him—and in that father and mother who press him to their bosom. Never shall he look back upon these scenes and pronounce them false and hollow. He must get into another circle, outside of this, to obtain his experience of the false.

And this, undoubtedly, is one of the reasons why we love in all after life to return in memory to our childhood's home, and dive into its dimmest and most faded scenes, for its earliest reminiscences. It is the consciousness that that was a true life and no sham, which we lived in the sacred precints of home. It is the genuineness and true nature of what we saw and felt then, in contrast with the masquerade and hypocrisy of what followed when we got into the world, that wins us often in our best hours and moods to return to the old hearth stone, and "the old arm chair" where a mother sat, and the green plot before the door where brothers and sisters played.

It is only when we have mingled for a time with the world and advanced towards mature age, that we form any just conception of the multitude and power of those influences which in the family in our childhood, were brought to bear upon our hearts and helped to form our characters. It was not a striking thing at the moment, that our mother when she saw us comfortably in our crib, and tucked us nicely in, knelt with our hand in her's, and lifting up her voice to heaven, implored the blessing of God upon her boy, and sought for him the forgiveness of his sin. It might scarcely be remembered the next day, that such a scene had occurred. Weeks and months pass, and it seems to be quite forgotten. But afar off in the journey of life, when the fair haired boy has become a gray haired man, and that mother has long been a tenant of the still grave—that scene at the bed-side returns—again the gray haired man is a child—again the soft, mild, yet earnest voice of the sainted mother prays with a pathos and a power superhuman—it seems to him that he can feel the pressure of her hand, and hear every inflexion of her voice, and feel the warm tear trickle on his cheek—and he can no longer resist joining his prayer with her's for forgiveness and his heavenly Father's blessing. And now instead of forgetting it on the morrow, the voice and the prayer and the pressure and the tear, shall follow him every where and suffer him to find no peace, till he has consecrated himself to the service of God.

And thus with other memories of home influences upon our early lives, who is not conscious of the power with which they loom up from the chambers of the past, and spread themselves over us, and hold us in solemn thought often in the midst of our most idle reveries, or arrest us in the career of folly and transgression.—Who can estimate the future saving power of one gentle gracious word or action, when it comes to be remembered by the son or brother far away from the scene, and far advanced on the journey to the grave? How important, then, that every family should endeavor to purify and augment those influences of which we have spoken. H. C.

For the Register.

THE LORD'S DAY.

Mr. Editor:—Your correspondent J R. does not appear to be satisfied with the replies I gave him in the Register of April 8th, to his questions in that of March 4th. These replies were made simply as replies, because he had subsequently complained that no such answers had been given.

In your paper of April 29th he asks, 'By what authority or for what reason is one of the ten commands of God declared to be not a *moral* but a *ceremonial* law!" I answer, on the authority of common sense and the dictionaries. By consulting the latter J. R. will see that all observances of forms and customs of order, uniformity or exhibition merely, are called "ceremonial," while those are named "moral" which affect the social relations of men, or their safety, virtue or happiness. The observance of a particular time different from that of another plainly belongs to the first class. It cannot surely affect any one's happiness or goodness whether any lawful and useful action is performed on the seventh, first, or second day of the week; and the observance of the seventh day in a peculiar manner was practised on authority, only the same Divine authority which in the Old Testament is claimed for other observances not in the Decalogue, and confessedly ceremonial; its being placed in that table could not make it moral. It is there declared to be a commemoration of the rest of God, and no influence is ascribed to it on any human good.

But if J. R. and his wise "theologians" persist in calling the observance of the Sabbath a *moral* duty, I shall not further dispute the meaning of words. If allowed, my position remains unshaken, which is, that moral or ceremonial, it is not enjoined by Divine authority on any people but the Jews. The apprehension of moral obligation does not indeed arise from authority, but from an inherent sense of right and the universal perception of its effect on human welfare, as St. Paul well argues (Rom. 2: 14, 15). Authority only confirms or establishes, but does not create, this moral law; and, therefore, we should condemn "the profane swearer, or the murderer," not because he had broken a law of the Decalogue, to which he owes no allegiance, but because he violates the law of universal morality re-established by Christ and his apostles—his sole authority. The observance of the Sabbath by Gentiles is so far from being thus enjoined, that it is plainly disclaimed (Matt. 12: 3 to 8; Col. 2: 16, 17; Gal. 4: 9, 10). If it were so enjoined, then all Christians would be liable to the condemnation of the "law breaker," who have, without authority, transferred the Sabbath from the seventh to the first day of the week.

As I do not admit that the command "that the Sabbath be kept holy" is "designed to be a blessing to all nations of every age," &c., it is unnecessary to answer the question "why it is not just and right that the laws of society shall" secure "the enjoyment of the blessing." I have no doubt that "the peace, and satisfaction, and benefit" of the observance of the first day as a Sabbath "are as dear to many as is the quiet possession of property," and so is the celebration of high mass and the veneration of relics as dear to many of the Roman Catholic Communion; as the "possession of property"; but would this be a reason why civil Government should enforce these observances on others who do not sympathise in these sentiments? Suppose that the members of that Communion should attain a majority in this State, and should make a law that all business and locomotion should be suspended for a few minutes at sunset—as in many Catholic countries—that they might enjoy silence and quiet while offering the orison prayer—would J. R. approve such a law? He asks "what instances are there of oppression by the civil law to enforce the holy keeping of the Sabbath?" The callers of the Anti-Sabbath Convention mention some; but suppose there were none; it would be because the laws relating to that day are not executed; and I would ask if J. R. thinks it best that laws too unpopular to be executed should remain on the Statute Book?

J. R. does not understand me, when I say that "the moral commands of God which do not affect the rights of the public are immediate directions from Him," &c. I confess an inadvertent error in using the words "rights of the public," for the public is a nonentity, and as such can have no rights. I should have said the rights of other individuals. I mean to say, that though Government, which assumes to represent the people, has a right, and it is its duty, to protect the rights and interests of individuals under its sway, from unjust encroachments of other individuals, it has no right whatever to enforce moral duties, though commanded by God, which do not unjustly violate such individual rights or interests; and that all the laws made of this latter kind are unrighteous usurpations of power to which no allegiance is morally due; and I consider the laws made for the enforcement of the religious observance of the first day, miscalled the "Sabbath," to be of this nature.

I am pleased that J. R. admits that the Reformation brought back "the gloomy deformities" both of heathen and Jewish origin, and I fully agree with him that "perversions of a system or a law impair not in the least its authority, nor change its design." Still, I suppose he considers them injurious, as they have "sadly changed its beautiful simplicity"; and as he doubtless would gladly expunge them from our mutually revered religion, so would I cheerfully dismiss the delusive and depressing first day Sabbath, that the animating influences of Christianity, freed from all its corruptions, may be fully felt. J. P. B.

For the Register.

A FEW REASONS FOR PREFERRING AN EVENING TO AN AFTERNOON SERVICE.

Being obliged sometimes to hold three and sometimes four services by daylight, I may be permitted to prefer a better divison of time, and a wiser allotment of labor for the Lord's day. Some of the reasons why I could wish that our New England Societies would abandon their prejudices on this subject are the following: 1. By a service at half past ten, and another at half past seven, a minister is not overtasked, nor unnaturally exhausted. A tolerably healthful body recovers its tone by seven hours' quiet, and is as fresh as at the morning. Mondayish feelings are hardly known. Longevity will be promoted, ministerial sicknesses prevented. Where, as in the country, there is but an hour's intermission between the services, and that partly filled by a Sunday School, my own experience is of an exhaustion nearly fourfold.

2. A congregation are as ready to hear in the evening as in the morning. Children are abed and the mother's anxieties are hushed with their sweet slumbers. The dinner, the Sunday dinner, is disposed of, and the refreshing cup of tea has revived the lethargic body. It is not in the midst of noontide-heat, and, in some situations, of noontide-noise.

3. All nature seems to worship with the shut of day; prayer is the spontaneous breath of holy twilight; a delicious calm settles on all around; the breath of incense goes up even from the fragrant sod. I have heard a clergyman, most remarkable for his devotional gifts, say that he never failed to enjoy the evening-offering while the morning was often laborious and constrained in comparison—in a word, that it was as hard then to restrain a quickened spirit as at the other service to give it utterance. We have never found a single Psalm or Hymn for a service at one o'clock, but many of each for evening worship.

4. It does very much to save this period from the abuse everywhere threatening it, because it is unoccupied. Were some of our central Unitarian churches open every Lord's day evening, many of our young men would be found there, filling the whole consecrated season with consecrated thoughts.

It will be replied, that ministers cannot stand three services every Sunday, and that Sunday afternoon must not be deprived of its special service. From over ten years' experience of a morning and evening church, we are sure that the afternoon is appropriated very tolerably in such cases, better than the evening now is. Those who need constant preaching, use the season well by hearing what is said in churches of other denominations, where in the afternoon the half filled seats are eager of occupants, and the dragging service glad of any help: and those who do not like so much sermonizing, read and meditate at home.

Now, we trust, brethren will not lift up their hands in horror at an innovation so audacious. We have but made suggestions, not used moving exhortation. We are met by a quiet determination to keep rooted in the old path, and are not in danger of any rush of converts. And, though a convert to this custom from the more puritanical one of an evening service at one o'clock, we mean not to be wildly zealous—have no "resolutions" to offer—are not about to call a Convention—nor start another "anti" paper, or cut any antics whatsoever. But, having given our testimony in Quaker simplicity, are satisfied to sit down. H.

For the Register.

NEW CATHOLIC COLLEGE.

While the pious people of Rochester N. Y. have been sending funds abroad, through Dr. Baird's Society, to convert Rome, Rome has carried the war into Africa by founding a college in the midst of this Presbyterian stronghold, within hearing of a "Simon Pure" Presbyterian church. And, darkest chapter in the book of time, O. A. Brownson has given the introductory Address, Oration, or what not, to the very people who fondly thought they had strength to spare for the foreign work of proselyting popery abroad.

The Catholics have purchased the best site in the city, in the midst of one of its finest streets, and gone right forward to improve the property, while two Protestant endeavors to establish a college in the same place, appear to have failed by Protestant division, anarchy and distrust. We trust the friends of Madison University will take these events as a call from Providence to press forward their enterprize, until a Protestant University of four hundred students shall grace this beautiful and growing city of Rochester, the *Flower* of the West.

NEW PUBLICATIONS.

Memoir of William Ellery Channing, with Extracts from his Correspondence and Manuscripts. In three volumes. Boston: Wm. Crosby and H. P. Nichols. London: John Chapman.

Mr. William Henry Channing, on whom the duty devolved to prepare the Memoir before us, has done his work, we think, most thoroughly, faithfully, conscientiously, reverently, wisely, ably. He has made the work, as he remarks in the Preface, "an autobiography," consisting "of extracts from private papers, sermons, and letters, with such remarks only interwoven as seemed needed for purposes of illustration." It was his "first design, by exhibiting Dr. Channing's relations to various parties, to sketch his Life and Times; to present a finished portrait of him as a man, a minister of religion, a philosopher, a reformer, and a statesman. Extensive preparations were made accordingly." But the biographer, in the execution of the task thus commenced, perceived the danger of mak-

ing his "honored relative the exponent of his prejudices;" and with a truthfulness which reigns in his breast no less than it did in him whose character he was attempting to portray, he gave up his design, and remodeled his work—a circumstance which accounts in part for the apparent delay. We do not think the biographer will ever regret his departure from the original plan. His work is now of the nature of an *evangel*, and a noble one it is. The preparation which he relinquished he can yet resume and present as an independent work in another form; and we doubt not it will find readers. In regard to the apparent delay of the work now before us, there will be but one opinion,—that such a work could not have been done in any less time; and no one will ever again find fault that so long a time should elapse before it could make its appearance.

If we mistake not, now is the very time in God's Providence when the biography of William Ellery Channing could best make its appearance. We have heard that a distinguished divine of different speculative religious views from Dr. Channing, has recently said, Channing is greatly needed among us at this present moment. Behold him here! We doubt not that the biography thus prepared is to make a great impression on the age that is passing, and that is yet to come. It is gratifying to state that since the publication of the work on the fifteenth of this month, nearly 1000 copies have been sold.

The Pictorial Tract Primer—published by the American Tract Society.

A beautifully executed work. Much of its reading matter is excellent. But there is the dead fly in the apothecary's pot of ointment." In the Child's Scripture Catechism, which it contains, of 148 questions, with answers in the language of the Bible, while many questions are pithy and the answers happy and just, we find the following:—

33. Is Christ God? Ans. Who is over all God blessed forever. Rom. ix. 5.

34. Is Christ from eternity? Ans. The same was *in* the beginning with God. John i. 2.

39. Should Christ be worshipped as God? Ans. *All* men shall honor the Son, even as they honor the Father. John v. 23.

54. Do very young children sin? Ans. They go astray as soon as they be born, speaking lies. Ps. lviii. 3.

Now this, we say, is no more to be respected than to ask as follows:

What is the chief end of man? Ans. A man hath no better thing under the sun than to eat, and to drink, and to be merry. Ecc. viii. 15.

Is there a man who speaks the truth? Ans. All men are liars. Ps. cxvi. 11.

Is there more than one God? Ans. There be Gods many. 1 Cor. viii. 5.

Lectures on the Doctrines of Christianity, in Controversy between Unitarians and other Denominations of Christians—Delivered in the First Independent Church of Baltimore. By George Burnap. 2nd edition with additions. Boston and Cambridge: James Munroe & Company 1848.

Mr. Burnap is one of our standard writers, uniting acumen with strength, simplicity with grace, fairness with attachment to his own individual opinions. The Lectures now republished, will find a new race of readers needing, and we trust glad, to be enlightened on the topics discussed. They show compass of thought, with industry in investigating the history of opinions.

Godey's Lady's Book. June 1848.

The beautiful engravings, especially the second, in this No., show what Godey can do when he chooses in that line. We should be disposed however either to do the deed that Pope has immortalized, in regard to the locks of "the belle," or have them dressed over again. But perhaps they have shaken out in the dance.

HON. SOLOMON PRATT.

At his residence in Mansfield, after a brief illness, Hon. Solomon Pratt.

Mr. Pratt has for many years been well and extensively known as an enterprising and honorable merchant. He was for several years a member of our state Legislature, in the capacity both of Representative and Senator. In his native town his influence in promoting its industrial interests has long been felt and acknowledged.

He was always found among the friends of liberty and order, giving his steady support to the institutions of religion and of civil liberty, and he has left behind him an honorable name.

The Christian Reflector and Christian Watchman. The union of these two papers has been consummated, and the new one with the title as above, is before us, in size now as large as that of any religious newspaper in the country. Rev. Mr. Hague is associated with J. M. Olmstead as editor, and H. A. Graves is corresponding editor. The editorial salutation is frank, courteous, manly. We return our own promptly and sincerely, and tender our congratulations to the denomination, in whose behalf the Reflector and Watchman spoke.

☞ A beautiful card, containing the names of "Mr. & Mrs. John Banvard," accompanied by a parcel tied by a silver cord, was sent to our office to-day, (Thursday). May the silver cord be seen running through the fabric of their future life, like a stream fertilizing and beautifying where'er it flows.

Unitarian Books. Persons inquiring for Unitarian Books and Tracts, and books for Sunday Schools, will find them at the Bookstores of Crosby & Nichols, James Munroe & Co., and Messrs. Greene & Simpkins. The Tracts of the A. U. A., as well as a good assortment of Unitarian works, are kept at Crosby & Nichols, No. 111 Washington street.—At the store of Messrs. Greene & Simpkins, No. 124, the tracts of the Book and Pamphlet Society may be found. J. Monroe & Co., No. 134, are publishers of many Unitarian Books and other valuable works. They contemplate publishing a cheap edition of Ware's Works and Memoir, at $3 per set, or two dolls. for the former, and one for the latter, if 2,000 copies shall be subscribed for.

RELIGIOUS INTELLIGENCE.

Broome Street Presbyterian Church, N. Y. This church, organized thirty years ago, has received to its communion 2700 members—1800 on profession. Its former pastor was Rev. Dr. Baldwin, a most excellent and holy man, who resigned his charge to accept the Presidency of Wabash College, where he died—leaving a memory fragrant with the breath of piety, and perennial. Its present pastor is Rev. E. F. Hatfield, a very successful preacher, who lately received to the communion *seven* by letter and *forty nine* by profession, most of them of mature age, and the proportion of males being large.

Finances of the American Board. The N. Y. Observer states that the debt of the Board which was $31,421 on the 1st of August 1847, had risen to the sum of $57,855 on the 31st of March, 1848. The sum of $280,000 was assumed as necessary to meet the expenses of the current year.

General Conference of the Methodist Church. This Body met in Pittsburg, *Monday* May 1, 1848. Its proceedings are reported at large in Zion's Herald up to Tuesday, May 9. We draw up a summary from it. The Conference opened with 134 delegates, who constituted a quorum. On *Tuesday*, standing committees were appointed on Education, Temperance, Expenses of Delegates, Sabbath Schools, Bible Cause, Chartered Fund, Printing, Episcopacy, Book Concern, Missions, Itinerancy, Boundaries, and the state of the Church. Memorials were presented by Dr. Durbin, for Revival of the Discipline on certain points, and from the State of Missouri on the grievances there suffered, under proceedings growing out of the division of the Church. A select committee of seven were appointed to take into consideration revising the Hymn Book. On *Wednesday*, petitions from Kentucky, Missouri, and Arkansas, were presented from those who desired to be connected with the Church North, rather than with the Church South. Rev. Dr. Dixon from England was introduced, who made an address from which we extract the following.

"The magnitude, the greatness, the sublimity, of the area of this country, is to me most astonishing, and fills me with wonder and surprise. To you these objects are common objects; to me they are novelties, and they have made a deep impression upon my mind.

But, beloved brethren, what of your rivers, and mountains, and plains, as compared with your moral position and circumstances!

I have had the honor and pleasure of introduction to your President—I mean the President of the United States—the Vice President, and a great number of your leading politicians. I was received by them with great courtesy. To us, in England, it appears on the part of men of this class, great humility. I have been treated with a cordiality, an affection and kindness, by all the brethren I have met with in the course of my visit here, such as I fear we did not accord to our own beloved American brethren when in our country. I fear we did not; and I doubt whether we could give an expression of as much warm feeling as my brethren of America have given me. I trust that if I have the happiness to hail any gentleman present in our country in future, I shall be glad to reciprocate this kindness and affection. I regret, however, in common with my brethren in England that anything—that any necessity should have arisen among you to produce the sad division which has occurred between the North and the South. Brethren, need I say that our sympathies, (and I am sure I speak the feelings and opinions of every preacher in England, and of Methodism in England) *are entirely on the side of liberty.* Our sympathies are entirely on the side of emancipation of slaves. Our desire and our prayer is, that by the Providence of God circumstances may arise to make it possible that this great blessing may be conferred upon all the black population of this great continent. [An exclamation of 'Amen!'[I am touching, I know, a very delicate question, but I thought it right to say that our feelings on this question are all on one side."

On *Thursday*, there was considerable discussion, whether the proceedings of the body should all be frankly published. A resolution was adopted that a committee should consider the subject of securing uniformity both in pronouncing the benediction and in conducting public worship generally.

On *Friday*, Dr. G. Peck, from the Committee on the state of the Church, presented the following preamble and resolution:

Whereas, a letter from Rev. L. Pierce, DD. delegate of the Methodist Episcopal Church, South, proposing fraternal relations between the Methodist Episcopal Church and the M. E. Church, South, has been presented to this Conference, and whereas there are serious questions and difficulties existing between the two bodies, therefore,

Resolved, That while we tender to the Rev. Dr. Pierce all personal courtesies, and invite him to attend our sessions, this General Conference does not consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal Church, South.

(Signed,) G. Peck, Chairman.

This resolution called forth a good deal of discussion. It was at last amended as follows on motion of Dr. Tomlinson:

Provided, however, that nothing in this resolution shall be so construed as to operate as a bar to any propositions from Dr. Pierce, or any other representative of the Methodist E. Church, South, towards the settlement of existing difficulties between that body and this.

The whole resolution was then unanimously passed—the yeas and nays being taken. Dr. Tomlinson in remarks introducing the amendment said,

That, notwithstanding he was born and reared in a slave-holding State, out of which he had never been many days, he would repeat that he approved of the resolution. He would say, in the language of the Rev. Dr. Dixon, that the sympathies of this General Conference are entirely on the side of liberty. (Exclamations of "Amen.") But he would now say, that the prevailing sympathies of the Church South were on the side of Slavery. (A voice, "No doubt of it.") He would express the opinion, as a conscientious man, that we could not fraternize with the Methodist E. Church, South, as a genuine branch of the Wesleyan Methodist family. But he would say, on the other hand, that if they wished to break up the M. E. Church, they would do so by fraternizing with the Church South.

On *Monday*, May 8, pastoral visitation was considered; in which it was remarked there was great deficiency.—A communication was received from Mr. L. Pierce, the Southern delegate, in which he says of the Church South, that

"She can never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States. But the proposition can be renewed at any time, either now or hereafter, by the M. E. Church."

Accommodation. Whilst the Unitarian Church in Bangor is undergoing repairs, the Universalists have tendered to the Society the use of their house for one service in a day. The offer has been accepted with expressions of gratitude. The Unitarian congregation will occupy it in the forenoon, The Universalists in the afternoon and evening. This arrangement will continue some two or three months. We like to see this spirit of accommodation amongst religious societies of different denominations.—[Gospel Banner.

The old Congregational meeting house in Palmer, which has been entirely deserted for a year or two past, is to be fitted up for the convenience of a Unitarian Society, which, we understand, is forming there.—Ware Gazette.

FOREIGN INTELLIGENCE.

Arrival of the Cambria. By the arrival of the Cambria at New York on Sunday last, we have seven days later intelligence from Europe. In England, things continue to look more favorable.

The Chartist feelings are not subdued. The subject is coming up in another and more effectual way. A new League has been formed, led by Messrs. Hume & Cobden, purposing to attain four out of the six privileges recently sought by the Chartists, viz:

"Household suffrage, vote by ballot, electoral districts and triennial parliaments"

This new League, designed to unite the middle classes and the working, who shall agitate, without resorting to physical force, is likely to prove successful. The middle class is the Gulf Stream of England, and whither that current sets, will the course of events in England turn.

In Ireland, regiments have been addressed on parade by their commanding officers, and cautioned to abstain from taking any part in any political demonstration whatever. The most fearful accounts of destitution continue to reach us from the provinces—the withdrawals of depositors of their funds from the provincial savings banks appear to arise as much from a sense of insecurity of their funds as from political distrust.

From France, the accounts are deeply gratifying. Lamartine seems raised up for the exigency of the times. He is certainly a great, heroic man.

The progress of revolution throughout Europe is marked rather by steadiness and determination than by precipitancy and rashness. As the movement had its origin in France, so affairs seem to be there settling down earliest into order; and if, as is anticipated, the elections prove favorable to the Lamartine or moderate party, the spirit of republicanism will get a fair trial in that country. The elections to the assembly form almost the absorbing topic in French affairs, and sufficient has transpired to indicate the complexion that body will assume. The votes give an imposing majority in Paris in the following order:—1st, Lamartine; 2d, Dupont L'Eure; 3d, Garnier Pages; 4th, Maraneo; 5th, Marrast; 6th, Marie; 7th, Bethmont; 8th, Cormenin; 9th, Causidiere; 10th, Beranger; 11th, Cremieux; 12th, Bucher; 13th, Du Vivier; 14th, Carnot; 15th, Berger; 16th, Moreau; 17th, Cavignac. M. Ledru Rollin has not been elected.

Next to the elections, the internal dissensions of the government excite attention. Another explosion is reported to have taken place on the 24th ult., in which, as usual, M. M. Lamartine and Ledru Rollin were in open conflict; the latter desired the farther postponement of the meeting of the assembly, the former opposed it—the latter threatened a demonstration, the former treated the menace with contempt. M. Ledru Rollin then declared that he would have Paris covered with barricades. M. Lamartine declared that he set his colleague at defiance—that the majority of the government were quite prepared for any measure of that description, promoted by the minister of the interior, and they would resort to effectual measures to defend it. After this M. Ledru Rollin lowered his tone. The breach which separates the moderates from the ultra democrats within the government widens every day, and it is now said that M. Ledru Rollin has spoken of giving in his resignation and withdrawing from the government, to be followed of course by M. M. Louis Blanc, Albert and Flocon; M. Lamartine has replied to this by assuring Ledru Rollin that if his resignation were seriously offered it would be immediately accepted.

The provisional government have imposed a tax on the rent of apartments, &c., and also a tax of one per cent on all mortgage moneys, whether on funds or on the land, either held in trust or waiting the judgment of the law courts. It has also asked a decree definitely abolishing slavery in all the colonies and possessions of the French republic. The decree is to take effect two months after its publication in the colonies. An indemnity is to be granted to the slave owners, the amount and form of which is to be fixed by the national assembly. All traffic in slaves is to be interdicted between proprietors from the date of the publication of the decree, and measures to be taken to prevent the introduction of free laborers from Senegal, as at present contemplated by England from the western coast of Africa.

It would appear that the Provisional Government has come to the determination to disperse the German bands of marauders who are hovering on the Rheinish frontiers; the alleged reason is the cause of its liability to cause uneasiness to the German states, and to commit the republic in war with its neighbors. As far as we can collect from the confused accounts we receive of the elections throughout France, attended as they have been with the most wholesale bribery and corruption, and even violence, we think the new assembly will be decidedly republican, but rather of a moderate than of an ultra character. Lamartine appears to have received the unanimous vote of all parties.

On Wednesday, Richard Rush, the Minister of the United States in Paris, waited on M. Lamartine, at Hotel de Ville, and formally recognised the French Republic in the name of the American Union.

The French army now comprises 537,000 men, and has greatly increased since the revolution.

In the Provinces great discontent prevails, and the schemes of the ultras to overthrow the government still caused apprehension in Paris. A plot to blow up the Hotel de Ville and to make the Republic more democratic than meditated by the Provisional Government has been detected, and a judicial inquiry is now in progress into the alleged conspiracy, which it is said will compromise some persons of high station.

Germany. From Baden we have the most deplorable accounts. The insurgents had intimated that they wished to capitulate to the force sent against them, but would treat with none but the general in command. Lieut. General Gandern advanced from Schliengen, which the insurgents had evacuated, to Gandern, which they occupied, and the general stepped from the ranks to parley with the rebels. They refused to listen to his counsels, and as he retired he was treacherously shot at, and mortally wounded by three balls. The troops, exasperated to see their chief thus basely slaughtered, fell upon the insurgents, completely routed them, leaving a great number dead upon the field. The troops kept up the pursuit and encountered another party headed by Struve, which they also attacked and routed, when night came on, and put a stop to the engagement.

Adjournment of the Massachusetts Legislature. After a session of one hundred and twenty-seven days, the Legislature of this State was prorogued last evening between 7 and 8 o'clock. The Executive had approved of three hundred and thirty-three bills and eighty-five resolves—being all that had been sent to him for his sanction.

A remark has been made, that every thing done for humanity in the House was lost in the Senate. About one third of the entire session has been devoted to railway matters. The pay roll amounts to about $80,000. [Transcript of the 11th inst.

A Valuable Ring. The widow of the late venerable John Q. Adams, has presented to Dr William A. Newell of Washington, a splendid ring, in token of her appreciation of his services to her illustrious husband. The ring is of massive gold, having a valuable cornelian for its signet. This gem turns upon a hinge, which, when raised, discloses a small band of the hair of the deceased placed under glass, with the inscription "J. Q. Adams, Feb. 23, 1848." A more intrinsically valuable keepsake could not have been bestowed upon Dr Newell than such a memento of one "whose fame is his country's history."

Gerrit Smith, of New York, has sent to the editor of the Chronotype $500 towards a fund for the defence of the Captain and two men of the New Jersey sloop, that carried off the slaves from Washington, and says he will pay more if necessary. He estimates that ten thousand dollars will be required to bring the case before the Supreme Court and test it properly.

☞ CONFERENCE AND PRAYER MEETINGS ANNIVERSARY WEEK. The Committee appointed at the last Anniversary, to make arrangements for holding the above interesting meetings the present year, hereby give notice, that the meetings will be held as follows:

On Tuesday morning, May 30, at the Chapel of the Church of the Saviour, Bedford Street.

On Wednesday morning, May 31, at the Vestry of the Church of the Disciples in Freeman Place, (Tremont Street.

On Thursday morning, June 1, at the Vestry of the Bulfinch Street Church.

Each Session will be opened precisely at half past seven o'clock, and close at 9 o'clock, A. M.

The hope has been generally expressed that the Committee appointed to conduct the meetings of the Ministerial Conference, will arrange the hours, so as not to interfere with the above.

Boston, May 20, 1848.

☞ ANNIVERSARY OF THE UNITARIAN BOOK AND PAMPHLET SOCIETY. The Annual Discourse in behalf of the above-named Society, will be delivered by Rev. George W. Briggs of Plymouth, on Sunday evening, May 28th, in Federal Street Church. Services will commence at 8 o'clock. After which a collection will be taken up in aid of its funds.

may20 S. G. SIMPKINS, Rec. Sec'y.

☞ The AMERICAN UNITARIAN PEACE SOCIETY, will hold its Twentieth Anniversary, on Monday, the 29th inst, at 7½ P. M., in the Winter Street Church. The Rev. Orville Dewey, D. D., is expected to deliver the Annual Address. Meeting for business, same place, 4 P. M.

GEO. C. BECKWITH, Cor. Sec.

☞ Special Notice. At the above-mentioned meeting for business, the Charter granted to the Society by the Legislature of this State at its session, will be submitted for adoption, if deemed expedient.

SAMUEL GREELE,
One of the Corporators, mentioned in said Charter.
Boston, May 17, 1848.

☞ SUNDAY SCHOOL SOCIETY. The annual meeting will be held on Wednesday evening, May 31st, in Rev Dr Gannett's Church, Federal street.—Services to commence at 7 o'clock. There will be a Report and Addresses. Singing by a choir of children. Clergymen, Parents, Sunday school Teachers and all interested, are invited to attend.

The following Questions will be presented to the meeting for general discussion; and each speaker is respectfully urged not to occupy more than fifteen minutes.

Questions. 1—How can the *intellectual* faculties be early enlisted under the dominion of the *moral*?

2—How can the scriptural idea of Christ be most clearly imparted to a young mind?

3—Is sin, with its awful consequences and its Gospel remedies, presented with sufficient frequency and impressiveness in our Sunday schools?

4—If spiritual culture be the highest of all culture, what aid should the Sunday school expect from parents and Christian professors?

5—How far should oral and textual instruction be united? What principles should govern us in the selection of text-books and Sunday school libraries?

5—Are there not peculiarities in the present religious condition of the community, which call for extraordinary efforts on the part of Sunday school Teachers?

CHARLES BROOKS, Secretary.
Boston, May 13, 1848.

☞ CARD OF INVITATION. The Clergy of the Unitarian faith are again reminded that "*Anniversary Week*" is near at hand. The Committee who have in charge the Annual Collation, would, in behalf of the Laymen of the City of Boston, affectionately invite you with your Ladies to be present at this Festival, to be observed in the Hall opposite the United States Hotel.

To prevent mistakes, we would inform our friends that the place of assembly is *not* the Hall over the Worcester Depot, where we have formerly gathered, but directly west of it, and over the Depot *originally* built for the Old Colony Railroad, and denominated "Assembly Hall." This Hall is elegant, spacious, and airy, and the accommodations are far superior, in every respect, to those we have heretofore enjoyed.

We sincerely hope to be honored with the company of every Clergyman, from all quarters of the country, whose duties elsewhere do not create a necessary absence.

We beg leave also to invite those who visit us on Anniversary Week, to sojourn with our families, and to partake of the hospitalities of our homes and firesides. The Secretary, to whom all communications on this subject may be addressed, will provide every one who desires it with a hearty welcome in the families of our brethren in the City.

N. B. Clergymen's Tickets may be obtained at the Bookstore of Benj. H. Greene, 124 Washington street.

For the Committee,
BENJ. H. GREENE, Sec'y.

☞ COLLATION TICKETS. The Committee on the Collation would state to their friends of the Laity, that no pains have been spared to render this occasion social and agreeable in every particular. They would also state that much time will be saved to those who have this matter in charge, by an early application for Tickets, which may be had of the following Gentlemen of the Committee.

Messrs. Wm. Thomas, E. Dale,
Wm. D. Coolidge, Benj. Beal,
J. M. Jones, S. H. Barnes,
David Paige, F. W. Lincoln, Jr.,
Francis Alger, Joseph Eustis,
Sam'l E. Guild.

☞ Tickets will also be for sale at the Bookstore of the Secretary, Benj. H. Greene, 124 Washington st., at Crosby & Nichols', 111 Washington st., and James Munroe & Co., 134 Washington st. may20

☞ WORCESTER COUNTY AUXILIARY BIBLE SOCIETY. The Treasurer has received Contribution and Donations.

From Rev Mr Sanford's Society, Brighton	$23 00
Congregational Society Westminster to make Rev T. S. Smith, Life Member	5 00
Congregational Society Gardner to make Rev C. B. Snow Life Member	5 00
Dr D. Parker of Gardner to make Rev J. C. Paine a Life Member	5 00
Mr Bancroft of Gardner to make Mrs Caroline H. Bancroft a Life Member	5 00
Rev E. Davis, Ashburnham, Life Member	5 00
First Evangelical Society, Lancaster, by Rev Mr Pickard	37 00
Worcester North Bible Society, B. Banks, Esq, Treasurer of Rev Mr Smith's Society, Westminster of $30 is to make Dea John Murdock Life Member of A. B Society for slaves	37 26
Rev Mr Marvin's Society Winchenden, for slave Fund	32 75
Rev Mr Chipman's Society Athol, for slave Fund	12 50
Calvinistic Society, Hubbardston	10 24
Congregational Society, by Rev Mr Goldsmith	5 41
Bible Society in First Congregattional Society Leicester, J. Washburn, Treasurer	66 77
Same for Bibles	30 00
Second Parish Worcester, by C. A. Hamilton, Esq.,	53 51
Sam'l B. Scott and Mrs Almira C. Scott, Worcester, Life Members	10 00
Brookfield Association, B. Society, W. Hyde, Esq., Treasurer, collected in North Brookfield in West Brookfield	9 00 10 00
Harmony Association, by W. C. Capron, Treas. collected in Rev Mr Orcutt's Society in Uxbridge	38 00
	$400 46

Worcester, May 10, 1848.

☞ MORE OFFERINGS TO THE WEST.—As a Box is now under preparation for three young Unitarian Societies on the Mississippi, friends (having copies of our Works to spare) will please send them to the Office of the A. U. A., without delay. Not only bound volumes which have worked out their time in our families, but odd numbers of the Examiner, monthly Miscellany, Scriptural Interpreter, &c., will be gratefully received and promptly forwarded. may20

☞ FELTVILLE, is a couple of hours' ride from the city of New York: and, being destitute of a preacher at present, would be very glad to enjoy the services of any Liberal Christian Minster, who may be stopping in the great city.

Further information may be obtained of David Felt, Esq., New York. may20

☞ The Rev. Thomas Starr King, will preach at the Church in Hollis Street, to-morrow forenoon. may20

☞ TO AUXILIARY ASSOCIATIONS. The Auxiliaries are requested to make their Annual payments to the Treasurer, Henry P. Fairbanks, Esq., on or before the twentieth of May.

F. W. HOLLAND, Secretary of A. U. A.
april28 tM20

MARRIAGES.

In Roxbury, 10th inst, by Rev Dr Putnam, Epes Sargent, Jr., to Miss Elizabeth W. Weld.

In Charlestown, 11th inst, by Rev Geo E. Ellis, Arthur W. Austin, Esq., to Ellen Maria, daughter of Paul Willard, Esq., all of C.

In Quincy, by Rev Mr Lunt, Mr Wm B. Fowle, Jr., of Boston, to Miss Mary E. Dimmock, of Q.

In Grafton, 1st inst, Mr Amos Fuller, Jr., to Miss Mary E. Wilson.

In Foxborough, Mr Silas Frost of West Cambridge to Miss Hannah Elliot.

In Salem, May 11th, by Rev Mr Thompson, Mr Lucius B. Morse to Miss Eliza A. Gwinn.

In Plymouth, May 9th, by Rev Dr Kendall, Mr A. H. Moore, to Miss N. B. Washburn, daughter of Mr John Washburn, all of that town.

In Carver, May 7th, by John Savery, Esq., Mr Chandler Robbins, Jr., to Miss Bathsheba E. Williams, all of C.

In Keene, May 3, by Rev. A. A. Livermore, Mr Alba Wright to Miss Sarah Ann Buffum, daughter of Mr James Buffum, all of Keene.

In Keene, N. H., May 4, Mr Benjamin M. Britton of Surry, to Miss Elizabeth J. Wright of Keene.

At Glen Cove, L. I., 8th inst, Park Benjamin to Mary Brower, second daughter of Henry M. Western, Esq., of Dosoria, N. Y.

In New York, 4th inst, Benjamin Tisdale, Jr., to Clara, daughter of Joseph Bateman, Esq., all of Newport.

In Mobile, April 27, Mr Benjamin Andrews Whitaker of Providence, to Miss Mary Hazard, daughter of C. C. Hazard, Esq., of Mobile.

DEATHS.

In this city, May 10th, Mrs Mary Glover, wife of Capt Jonas Glover, 62 yrs 7 mos.

7th inst, Ansel Tucker, 3 yrs 10 mos, youngest son of Isaac and Elizabeth Houston.

10th inst, by drowning, Arlon M., only son of Mr John Vannevar, 15.

12th inst, George Prescott, infant son of Mr Abraham O. Bigelow, 1 week.

In Scituate, 5th inst, Elijah Pierce, Esq., 58.

In Marshfield, 7th inst, Maria Blanchard of Billerica, daughter of the late Joseph Blanchard.

In Graton, 5th inst, of consumption, Mrs Martha Maria, wife of Charles H. Peirce, 25.

In Franklin, 26th ult, Mr William H. Farrington, formerly of Boston, 27.

In North Middleborough, 13th ult, Mr Daniel Gurney, 48.

MORE HOME TESTIMONY.

No. 48 Union Street, Boston, April 1846.

MR. SETH W. FOWLE—Sir: A sense of gratitude to you, and of duty to the public, prompts me to make the following statement, which, if of any service to you, is entirely at your disposal. It may have the effect to induce some other sufferers to make a trial of your invaluable medicine, which I can truly say, has literally snatched me from the grave to which I was fast hastening. Last July I was attacked by a sudden cold, which resulted in a very severe cough, with violent pains in the side and chest. From that time I began to waste away, notwithstanding I was under the treatment of skilful physicians. They prescribed for me in vain. I became so much reduced that my friends frankly told me that I must die, and that I was liable to do so at any hour. At this crisis I heard of WISTAR'S BALSAM OF WILD CHERRY, by way of a neighbor, whose life had been saved by it, and immediately sent for a bottle. The effect produced was indeed wonderful. My physician, one of the most respectable in Boston, who had previously told me that a cure was hopeless, came in, and I informed him what I had taken, and told him the good effects I had experienced. He examined the Balsam, and told me to continue the use of it; since which time I have continued to improve daily; and the same physician who had given me up entirely, told me a few days since, that I might yet live many years. I feel that I am now recovered, and gaining strength every day. MARY ROWE.

We can cheerfully testify to the truth of the above statement, Mrs. Rowe having been an inmate of our family for some months past.

WILLIAM DENNET.
MARTHA DENNET.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. may20

FRENCH BONNETS, RIBBONS AND FLOWERS,
BOWKER & CLAPP,
163 Washington Street,

HAVE received and offer for sale a large and well assorted stock of

FRENCH FANCY BONNETS,

and are manufacturing every variety of Straw Bonnets, from English, Swiss and Italian Braids, into the present *Paris Shape*. Ladies wishing their old Bonnets cleansed and sewed to new patterns can have them done in a superior manner.

They also offer for sale an extensive assortment of

FRENCH MILLINERY GOODS,

consisting of Rich Bonnet Silks, Rich Paris Ribbons, Paris Artificial Flowers, Crapes, Laces, &c.

MOURNING ARTICLES,

kept constantly on hand.

The above stock is entirely new and fashionable and they will endeavor to keep on hand a great variety of the richest goods to be found in the market during the business season.

N. B. B. & C., are Agents for Lewis' Patent Bonnets Pressing Machine. ostJy1 may20

EVIDENCES OF REVEALED RELIGION.

THE subscriber respectfully solicits the generous patronage of his Christian brethren and friends, to aid him by their liberal subscriptions, in carrying through the press a work, entitled, "*A New and Short Way of Dealing with Modern Sceptics and Unbelievers*—in Fifteen Lectures on the Evidences of Revealed Religion. By Matthew Harding, of Stow, Mass.

The book will contain about 250 pages, well printed on good paper, and neatly bound. It will be furnished to subscribers for a single copy, at the low price of 75 cents, and to such as take more than one, at the still lower price of 50 cents per copy. The money to be paid on the delivery of the books. The author's object being, not so much profit, as a wide circulation among that large class of his fellow-men, who are halting between two opinions; or have no opinion at all of their own; and therefore, liable to be led astray by the specious pretences of modern science and philosophy falsely so called. Hence the design of this little book, is, if possible, to prevent so fatal an issue, by enabling the sincere and candid reader to be always ready to give an answer to every one that asketh a reason of the hope that is within him with meekness and fear.

☞ Subscribers can give their names to the publisher of this paper, or, if they prefer it, can send them to the author at Stow, Mass. tf may20

LIFE AND CORRESPONDENCE OF DR. CHANNING. CROSBY & NICHOLS', publish this day,—the Life and Correspondence of Wm. G. Channing, D. D., by Rev. W. H. Channing, 3 vols 12mo, with 2 fine steel Portraits taken by Washington Alston and Gambardella in 1811 and 1839. Price $3 00.

may20 1is2os 111 Washington st.

MARRIAGE OFFERING. This day published by CROSBY & NICHOLS', the Marriage Offering, edited by Rev. Abiel Abbot Livermore, 1 vol 16mo. may20 1is2os 111 Washington st.

PEPPERELL ACADEMY. The Summer Term of this Academy will commence on Wednesday, May 31st, and continue eleven weeks.

Tuition in Common English studies, $3 50. Higher English branches, $4 00.

Languages, $4 50. Drawing and Painting, (extra) $2 00.

Board in good families for $1 50 to $1 75 per week. The Fall Term will commence Aug. 30th.

For further particulars, address A. F. Lawrence, Esq., or the Principal, J. W. STONE.

Pepperell, Mass., May 13th, 1848. 3tis m20

MRS. E. C. GOODWIN wishes to inform her friends that she has a large and pleasant house, No. 10 Allston st., corner of Bowdoin and Allston sts., and that she has made arrangements which will enable her to accommodate persons visiting the city during Anniversary Week, and also through the Summer, with board and lodging.

Coffee and other Refreshments will be furnished at any hour during the day. 1m may20

APPROVED JUVENILE BOOKS.

RECENTLY Published,—JAMES MUNROE & CO., have for sale, a large assortment of Juvenile Books adapted to Juvenile and Sabbath School Libraries. The following are among the latest. Orlando by Miss Edgeworth; Little Robinrose and other Tales; Uncle Sam's Money Box; Jacops and other Tales; Little Tuk, and other Stories by Andersen; The Olney's by Miss Abbot; Well Spent Hour and Birth Day by Mrs Follen new editions; Stories for Sunday Afternoons; a Christmas Greeting; Picture Book without Pictures by Hans Christian Andersen; The Rainbow; Select Stories; Anecdotes for Girls; Anecdotes for Boys; How to be a Man; How to Spoil a Good Citizen; Flowers for Children by Mrs Child; The Sleigh Ride; Whip Poor Will; The Holiday; Tales about Travellers; It will not Injure Me; Jessie Johnston; At Home; Dog Days; Winter Evenings; Summer Mornings; Strickland's Tales from History; Five Tales of Old Time; Squirrel Hunt; Rainy Days; Story without an End. Favorite Scholar; Christian Character and Sequel 6 vols by Rev H. Ware, Jr., new editions, &c., &c., &c.

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may20 1is2os

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POETRY.

For the Register.

MY SISTER.

The long bright, sunny days have come, the flowers
spring at our feet,
And the glad earth rings with melody, from nature's
warblers sweet;
The streams released go dancing by to their own music
wild,
How like in their rejoicing to a merry hearted child.
But alas! I turn with sadness from flower and stream
and sky,
For the sunbeam of our household hath passed from
mortal eye.

I miss thee, sister, sainted one! I miss thee every-
where,
Thy place is vacant at the board, and at the house of
prayer;
Didst thou not smile in rosy hours, and sorrow in my
gloom?
Hast thou not been my star of hope, since childhood's
early bloom?
No more thou'lt sit beside my couch of anguish and of
pain,
I never in this dreary world can know such love again.

There is a spot within my heart, sacred to thee, my
own!
No other form can fill that place; 'tis thine, 'tis thine
alone.
I knew not, till the light went out, how dear thou wert
to me;
I never dreamed without thy smile how dark this earth
would be.
A weary pilgrimage is mine, yet I must check the sigh;
Hath not our wearied dove found rest? Doth she not
dwell on high?

New York, April, 1848. CHARLOTTE.

LINES

Suggested by the announcement that "A bill for the protection of married women had passed both Houses" of our State Legislature.

BY FRANCES S. OSGOOD.

Oh, ye who in those Houses hold
The sceptre of command!
Thought's sceptre, sunlit in the soul,
Not golden in the hand!

Was there not one among ye all,
No heart, that Love could thrill,
To move some slight amendment there,
Before you passed the bill?

Ye made our gold and land secure;
Maybe you do not know,
That we have other property,
We'd *rather* not forego.

There *are* such things in woman's heart,
As fancies, tastes, affections;—
Are no encroachments made on these?
Do *they* need no "protections?"

Do we not daily sacrifice,
To our lords—and Creation's,
Some darling wish—some petted whim,
Ah, me! in vain oblations!

These "cold realities" of life,—
These men, with their intrusions;
Do they not rob us, one by one,
Of all our "warm illusions!"

These highway robbers, prowling round,
Our "young affections" stealing.
Do they not take our richest store
Of Truth and Faith and Feeling!

Our "better judgment," "finer sense,"
We yield with souls that falter,—
A costly, dainty holocaust.
Upon a tyrant's altar.

We waste on them our "golden" hours,
Our "real estate" of Beauty,
The bloom of Life's young passion-flowers—
And still they talk of "Duty."

Alas for those, whose all of wealth
Is in their souls and faces,
Whose only "rents" are rents in heart,
Whose only tenants—graces.

How must that poor protection bill
Provoke their bitter laughter,
Since they themselves are leased for life,
And no *pay-day* till after!

By all the rest you fondly hope,
When ends this lengthened session;
That household peace, which woman holds
Thank Heaven! at *her* discretion;—

If a light of generous chivalry,
This wild appeal arouses,
Present a truer, nobler bill!
And let it pass—*all houses!*

[New York Tribune.

THE BROOK.

The brook upon its way
Wide and wider grows;
Like a song, it sounds along,
All the way it goes.

Sometimes clear as glass,
Glides the water by;
As we look upon the brook,
There we see the sky.

Thus my soul would be
Growing every day;
Thus would raise a song of praise
Ever on the way.

Like the water clear,—
Purified from sin;
Like the brook, when deep I look,
Heaven be found within!

MISCELLANEOUS.

CHILDHOOD.

[From a work by Richter on Education, entitled Levana, recently translated from the German.]

In the first place the child plays with things, consequently with himself. A doll is to him a nation, or a company of players, and he is the theatrical poet and director. Every bit of wood is a gilded flower rod, on which fancy can bud hundred-leaved roses. For not merely to grown-up people, but also to children, the plaything itself becomes indifferent if a happy imagination alone is permitted to decide; whether it be with regard to imperial or laurel crowns, shepherd's crooks, or marshals' staves, the flails of war or of agriculture. In the eyes of wonder-working fancy every Aaron's rod blossoms. As the Elysian fields of the ancients near Naples were grounded (according to Maccard) on nothing more than a bush in a cave, so, for children, is every bush a forest; and they possess that heaven which Luther in his table-talk promises the saints, where the bugs are sweet-scented, the serpents playful, the dogs gold-skinned, and Luther a lamb. I mean to say, that in the heaven of childhood the father is God the Father, the mother the mother of God, the nurse a Titaness, the old servant an angel of the communion, the turkey a cherub of Eden, and Eden itself is restored. Do you not know that there is a time when fancy is more actively creative than even in youth, namely, in childhood, in which nations create their gods, and only speak in poetry!

ADVICE TO PARENTS.

Take no pleasure in ordering to do or not to do, but in the child's free action. In frequent orders the parent's advantage is more considered than the child's.

Let the child be irresistibly bound by your word, but not you yourself; you need not give any edicts perpetua, but your lawgiving power can each day issue new decretals and pastoral letters.

Forbid seldomer by actions than by words; do not snatch the knife out of the child's hands, but let him lay it down himself at your desire; in the first case he obeys the pressure of a foreign power, in the second its guidance.

Let your tables of the law be unbroken, and in sacred characters. Rather forbid the *whole*, if it is difficult for you to separate its parts; for instance—touching the table at all, though you may only wish to protect some articles upon it.

Let the child learn in himself the right he demands from others. Consequently let the respect for property be decidedly and unsparingly exacted from him. What belongs to the child! Father and mother, nothing more; everything else belongs to them. But as every man desires a world, yea, a whole universe, *for* his patrimony, mete out little to the little one, and say—"No more!"

The child's ear readily distinguishes a decided from an angry tone of voice: the mother easily falls into the latter when she attempts to imitate the father in the former. His commands are better obeyed than hers, for three reasons: the first, his decided, though far removed from angry, voice, has been already mentioned. The second is, that the man, for the most part, like the warrior, says only one, and consequently the same, imperial no; whereas women can scarcely say to a child, be quiet! without colon and semicolon, and most necessary notes of interrogation and exclamation. Was there ever in history an instance of a woman training a dog? Or could a generaless, in commanding her marching army to halt, ever express herself otherwise than thus: "All you people, as soon as I have done speaking, I command you all to stand still in your places; halt, I tell you!" The third reason is, that the man more rarely withdraws his refusal.—[ibid.

WOMAN'S ADAPTATION TO CHILDREN.

In the middle ranks the men educate best, because the women are little cultivated; in the higher classes, generally, the women, because there they are more carefully brought up than the men. What, now, can the man do? a philosopher, we will suppose, or a minister of public affairs, a soldier, a president, poet, or artist.

In the very first instance he must love and recompense his wife better, in order that she, by double support, the love of her children, and the love of her husband, may more easily carry out the most difficult part of education—the first. In this way the husband may bestow care and attention on the first and most important education, that given by the mother, which no after tutors, schools, or paternal praise and blame, can ever replace; that is to say, he will exercise the law-giving power of education, the mother the administrative. Let the husband only continue to be the lover of his wife, and she will listen to what he says about education, at least of the mind. How readily will a noble-minded marriageable girl, or a bride, surveying from afar her future work, listen to the educational rules which even a youth gives! And, when married, a woman willingly adopts many a good suggestion about the education of her children which a stranger offers. Only by the union of manly energy and decision with womanly gentleness does the child rest and sail as at the conflux of two streams; or, in another figure, the sun raises the tide, and so does the moon, but he raises it only one, she three, and both united four. The husband only marks full stops in the child's life, the wife commas and semicolons, and both more frequently. One might exclaim, "Mothers, be fathers!" and "Fathers, be mothers!" for the two sexes perfect the human race, as Mars and Venus gave birth to harmony. The man works by exciting powers; the woman by maintaining order and harmony among them. The man, in whom the state, or his own genius, destroys the balance of powers for the advantage of one, will always bring this overlaying influence to education: the soldier will educate warlikely, the poet poetically; the divine piously; the mother only will educate humanly. For only the woman needs to develop nothing in herself but the pure human being; as in an Æolian harp no string predominates over the rest, but the melody of its tones proceeds from unison, and returns to it.

The whole ancient world elevates maternal above paternal love; and the mother's must be great indeed, for a loving father cannot even picture to himself any love greater than his own; why, then, are you, compared with the fathers, who are so anxious about education and who even write great books upon the subject, so indifferent about its application? For your lover you can freely give wealth and health; why not then spare a few hours for the little helpless creatures you love? For the one you overcome opinions and inclinations, why should you do less for the other? You, on whose physically and spiritually nourishing bosom nature has cast the orphans of the earth, will you let them fade and die on a cold hired breast? You, who are provided by nature with patience, grace, gentleness, eloquence, and love for the beings who fly to you even from their father, can you not watch over them? I do not mean during the night, but only during the day. See! they who once rested beneath your heart, and have now no longer a place in it, stretch their little arms towards her who is most related to them, and beg again for nourishment. As in many ancient nations no request was denied to a woman holding a child in her arms, so now do children, lying in your arms, or in their nurse's, offer up petitions for themselves.

It is true that the sacrifices you make for the world will be little known by it—men govern and earn the glory; and the thousand watchful nights and sacrifices, by which a mother purchases a hero, or a poet for the State, are forgotten, not once counted; for the mothers themselves do not count them, and so, one century after another, do mothers, unnamed and unthanked, send forth the arrows, the suns, the storm-birds, and the nightingales of time! But seldom does a Cornelia find a Plutarch, who connects her name with the Gracchi. But as those two sons who bore their mother to the temple of Delphi were rewarded by death, so your guidance of your children will only find its perfect recompense at the termination of life.

Twice, however, you will not be forgotten. If you believe in an invisible world in which the glad tears of a thankful heart are more valued and shine more brightly, than worldly crowns set round with the petrified tears of sorrow; if you believe this, you know your future! And if you have educated rightly, your child knows you. Never, never has one forgotten his pure, right-educating mother. On the blue mountains of our dim childhood, towards which we ever turn and look, stand the mothers who marked out to us from thence our life; the most blessed age must be forgotten ere we can forget the warmest heart. You wish, O women! to be ardently loved, and for ever, even till death. Be, then, the mothers of your children. But you mothers who do not educate your children, how should your thanklessness for an unmerited blessing cause you to hang down your head in shame before every childless mother, every childless wife, and blush because one worthy woman sighs after that heaven you have abandoned like a fallen angel. [ibid.

WHAT ARE CHILDREN?

Who, indeed, has been so blessed, when finally closing his eyes, as to contemplate two fair worlds, his own yet hidden, and one left behind for his children? The whole of humanity always seems to us a salt sea, which the sweet showers and streams of individuals do not sweeten; yet the pure water on the earth is as little dried up as the salt sea; nay, it even rises from it. Therefore, O father, the higher thou thinkest thyself, whether truly or not, exalted above thy age, (consequently above its daughters, whom yet thou must, however unwillingly, see thy children marry,) all the more thank-offerings hast thou to lay on the altar of the past, which has made thee so noble: and how canst thou better present them to thy parents than by the hands of thy children!

What, then, are children really? Their constant presence, and their often disturbing wants, conceal from us the charms of these angelic forms, which we know not how to name with sufficient beauty and tenderness—blossoms, dew-drops, stars, butterflies. But when you kiss and love them, you give and feel all their names! A single child upon the earth would seem to us a wonderful angel, come from some distant home, who, unaccustomed to our strange language, manners and air, looked at us speechless and inquisitive, but pure as a Raffaelle's infant Jesus; and hence, we can always adopt every new child into the child's place, but not every new friend into the friend's place. And daily from the unknown world these pure beings are sent upon the wild earth; and sometimes they alight on slave-coasts, or battle-fields, or in prisons for execution; and sometimes in flowery valleys, and on lofty mountains: sometimes in a most baleful, sometimes in a most holy age; and after the loss of their only father they seek an adopted one here below. [ibid.

A SOFT ANSWER TURNETH AWAY WRATH.—*The Horse in the Pound, and the Cattle in the Field.*—The horse of a pious man in Massachusetts happening to stray into the road, a neighbor of the man who owned the horse, put him in the pound. Meeting the owner soon after, he told him what he had done, and added, 'If I ever I catch him in the road hereafter, I'll do just so again.'

'Neighbor, replied the other, 'not long since I looked out of my window, in the night, and saw your cattle in my mowing ground, and I drove them out and shut them in your yard; and *I'll do it again.*' Struck with the reply, the man liberated the horse from the pound, and paid the charges himself.

THE HINDOO BOYS. Mr. Abbot, a missionary of the American Board of Commissioners for Foreign Missions, had under his care three schools in the villages around Ahmednugger, a city on the peninsula between the Arabian Sea and the Bay of Bengal. These schools contained about a hundred Hindoo boys. In one of these, the following scene occurred. The reading lesson on this occasion contained the instructions of our Saviour in regard to the manner we should treat those who injure us.

Mr. Abbot says, I asked the boys what their practice was. They said, 'We strike those who strike us, and abuse those who abuse us.' I asked them what they thought would be the consequence, if, instead of this, they should bless those who curse them. They replied, 'Among our people, we should only be abused the more.' I told them I thought differently; but as Hindoos were somewhat different from my people, I should like to see the experiment tried. I then explained to them, that however much they were insulted, they must not retaliate; and if they thought they could not endure this, they might sit down. Two or three sat down. After talking a while longer, all got up and said, they would try it one month and would let any one beat them 'till their life began to go,' before they would resist. At the next examination, every one declared that they had kept their promise. It was afterwards found that three had failed. I then asked those who had been faithful, if they had suffered in consequence of it. 'No,' said they, 'why should they abuse us now?'

But, said I, what do you do when they abuse you?

One boy said, 'when they curse me, I say to them, "A blessing attend you."'

Well, what then!

'Then I laugh, and they laugh too.'

Another boy said, he 'shut his lips tight, and said nothing.'

Well, what did the other party do to you!

'O, they turned up their noses, and walked off!'

A COLORED WOMAN AND THE SAILOR. A worthy old colored woman in the city of New York, was one day walking along the street, on some errand to a neighboring store, with her tobacco pipe in her mouth, quietly smoking. A jovial sailor, rendered a little mischievous by liquor, came sawing down the street, and, when opposite our good Phillis, saucily crowded her aside, and with a pass of his hand knocked her pipe out of her mouth. He then halted to hear her fret at his trick, and enjoy a laugh at her expense. But what was his astonishment, when she meekly picked up the pieces of her broken pipe, without the least resentment in her manner, and giving him a dignified look of sorrow, kindness and pity, said, 'God forgive you my son, as I do.' It touched a tender chord in the heart of the rude tar. He felt ashamed, condemned and repentant. The tear started in his eye; he must make reparation. He heartily confessed his error, and thrusting both hands into his two full pockets of '*change*,' forced the contents upon her, exclaiming, 'God bless you, kind mother, I'll never do so again.'

CANINE "FRATERNITY." Dogs sometimes set an example, which humanity would do well to imitate. A little house dog, belonging to Mr. Waite, an expressman of Cambridgeport, strayed away last Monday, and was shot at and wounded in Austin street, about a quarter of a mile from home. Nothing was seen of him until some hours afterwards, when a large dog belonging to Eliphalet Davis, Esq., was found tenderly bringing back the unfortunate little wanderer by his teeth. Reaching the fence before Mr. Waite's house he found the gate closed, and the palings of the fence too narrow to admit him with his charge; whereupon he commenced digging under the stringer with the view of effecting a passage into the house. Few better Samaritans than this dog could be found even in these days of philanthropy.

[Transcript.

NEW YORK SUNDAY SCHOOL UNION.

The XXXIId Anniversary of this Union was held Tuesday, by a general assembling of the children in Castle Garden in the afternoon, and by a regular business meeting at Dr. Cone's Church (Broome-st) in the evening.

The scene at the Garden was one of peculiar interest; as many as 10,000 children, led by the banners of their schools, and conducted by their teachers, were comfortably arranged in that vast amphitheatre, occupying every part of the enclosure, and even the balcony on the seaward side. The banners interspersed among the audience, made a pleasing appearance.

The exercises opened with a hymn—"The Waving Banner"—by the children, aided by Lothian's New York Brass Band. Mr. Bradbury's 700 performers' concerts at the Tabernacle are something vocal, but they are out of sight of the 10,000 in the Garden.

Mr. EDWARDS, a gentleman connected with Sunday Schools in England was introduced.

L. B. TOUSLEY, Esq., of Canandaigua, made a brief address to the children.

The hymn, "Come, let us sing of Jesus," was given, with music by the Band, and, after a Benediction by Rev. Mr. Thompson, the vast assembly took their homeward way in squadrons, groups and units.

At Dr. CONE's Baptist Tabernacle the officers of the Union and a large audience assembled at half past 7 o'clock, Rev Dr. FERRIS, President of the Union, in the chair.

Mr. R. N. HAVEN read an abstract of the annual Report

Dr. BETHUNE of Philadelphia moved the acceptance of the Report. He proceeded to address the audience in his emphatic and zealous manner, on the great value of the Union and similar institutions. This very day the songs of 19,000 or 20,000 of Christ's little children had gone up from this city to the Courts of God; and never did a more glorious song go up to Him that liveth forever and ever.

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[Extract from recommendation by Rev J. Martineau,]

LIVERPOOL, July 27, 1846.

The accuracy and neatness with which Mr Wilson's own works are printed, will show to an experienced eye, that his intellectual pursuits have not interfered with the acquisition of skill in his business. For the excellent "Treatise on Punctuation," of which he is the author, we are doubtless indebted to his determination to reduce to rational rule one of the most difficult parts of the Printer's task. When I have resorted to Mr Wilson's pess, I have been perfectly satisfied with the punctuality, exactitude, and moderate cost, with which the work has been executed. I heartily wish him in America a better success than has attended his efforts here. JAMES MARTINEAU.

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REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Dec. 1st, 1847. oslyapril22

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JOHN W. WEBSTER, Professor of Chemistry in Harvard College.

MARTIN GAY, M. D., Chemist, Boston.

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